Mary Gaspar 1708

THE HEARTS EASE, OR, A Remedy against all Troubles.

WITH

A Consolatory Discourse particularly directed to those who have lost their Friends and dear Relations.

To which is now added, two Papers Printed in the time of the late Plague.

By *Symon Patrick*, D. D.

PSALM 94. 19.

In the multitude of my thoughts within me thy comforts delight my soul.

M. Antoninus.

Ἐν ὀλιγίοις κεῖται τὸ εὐδαιμόνως βιῶσαι.

Happiness lies in a very few things.

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LONDON,

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To the Honourable Sr. *Walter* St. *John* Baronet, and the Lady St. *John* his Wife; The Authour wiſheth all the bleſſings of this Life and that which is to come.

THE *firſt occaſion of theſe meditations upon thoſe words of our Saviour to his Diſciples*, (John 14. 1.) *is known only to my ſelf and another perſon whoſe content-*

ment I exceedingly deſired. But the occaſion of their publication is known to more than your ſelves, (for whoſe uſe they were firſt tranſcribed a good while ago) which I will not trouble the world ſo much as to take an account of. For it will believe (it's like) that it comes from my own proper motion and inclination to ſend them abroad: and the ordinary reaſon from the importunity of friends can be underſtood by none but thoſe who know that a friend can do more with us than we our ſelves.

But the reaſon why they addreſs themſelves to you, is known beſt to my ſelf. For though you might know it if you pleaſed, yet your goodneſs teaches you to forget the many obligations you have laid upon me, which I ought alwaies to remember. So many they are, that when I think how to diſcharge them, it puts me in mind that there is one ſort of trouble which I have made

made no proviſion againſt in this Treatiſe, which is for want of ability both to pay what we owe to thoſe that love us, and alſo to expreſs the ſenſe which we have of their goodneſs. But I conſider that this is ſuch a pleaſing ſort of trouble, that one would not be willing that it ſhould be cured. We have no reaſon to find fault that our friends will do us more good than we deſerve, nor to complain that their goodneſs is greater than we can ſpeak of. And that ought not (I know) to be the occaſion of my trouble, which is your ſingular pleaſure and contentment. And if this kind of acknowledgement will acquit me in any ſort of ingratitude, I am but beginning to diſcharge and exonerate my ſelf: for I had deſigned, before the publiſhing of this was thought of, to put a Treatiſe of another nature in your hands. But I am well ſecured

that I ſhall not trouble you by beginning my addreſſes to you with a diſcourſe of troubles, as if I did bode ſome evil to you, becauſe I believe that you deſire rather to be prepared againſt any croſſes, than to have none befal you. I confeſs I diſcern ſome defects in the firſt part of this Treatiſe, which if I had penned with an intention to have ſent abroad, I think that I ſhould have taken ſome care to have ſeen ſupplied. But it will not be the leſs acceptable to you who are able I know out of the general truths here propounded, to raiſe ſuch principles as will be able to give you ſatisfaction in particular caſes not here named. Yet preſuming that you will not be weary of reading any thing that comes from the hand of one whom you love ſo well, I ſhall here take the liberty to inſtance in ſome things which would have deſerved ſome particular conſideration.

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There is no greater trouble to ſome ingenuous ſouls than to be requited with injuries for the kindneſſes they have done to others: But they may ſoon conſider that this befel our Maſter Jeſus Chriſt himſelf. And though it be in their power to do good to others, yet it belongs not to them, to make them good. And if there be any way to beget love in them, it is by love: and there is no ſmall contentment in loving thoſe who have no love for us. For this is the very height of love, and love it ſelf is a thing ſo ſweet that it is its own reward.

But ſome perhaps have this addition of trouble that their own friends do not love them; and thoſe whom God and nature do command to be kind, are ill-affected towards them. The ſame remedy will cure this diſeaſe. And let them turn their love into pity, that any ſhould be ſo unhappy as to be ſtrangers to the rareſt pleaſures

in the world which ariſe from loving of others. And you may ſee from hence alſo the neceſſity of one Rule which I have commended, which is Not to hope confidently for any thing here below. *And particularly remember this, that you may be diſappointed if you look for any more ſatisfaction from your children,* than the pleaſure of doing good to them; and ſeeing them do good to themſelves. *For the old ſaying hath had but few hitherto to croſs it,* That love (like your inheritances) doth deſcend but uſeth not to aſcend.

But there are others that may ſay they could eaſily brook any ſufferings from others, but that commonly it is the lot of thoſe that ſuffer, to be thought guilty of thoſe crimes for which they innocently ſuffer. Quæ perferunt meruiſſe creduntur. *The world is ſo ſottiſh that they commonly think men deſerve that which they indure; and*

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we are deprived many times not only of our enjoyments, but likewiſe of our fame; and are denyed not only our ſecurity, but likewiſe all apology for our ſelves. But who can keep the world from thinking what it pleaſeth? who knows not that it ſees but with half an eye, if it be not ſtark blind? And what ſhall we be the better if men think well of us, ſeeing what they think either one way or other, is with ſo little reaſon? If we deſerve not well, their thoughts and ſpeeches can do us no good; and if we do, God will take care that they ſhall do us no harm.

But there is a little number of good ſouls perhaps who are troubled for what others ſuffer, and are afflicted with the miſery of their neighbours. There are ſo few that complain of this grief, and it is a malady that men are ſo ſeldom ſick of, that I ſhould ſcarce have thought it needful to have preſcribed any

Phyſick for ſuch a rare diſeaſe. If the hurt do not touch us in our bodies, relation or friends, we ſhall ſoon find comfort enough without any direction to alleviate the grief which we ſuſtain for others, how heavy ſoever it may happen to be. But if any be oppreſſed with this ſort of trouble, Let them conſider what is ſaid in the enſuing Treatiſe, that they do others no good, but themſelves harm by being troubled. And therefore let them be ſenſible of their miſeries ſo far only as to pray for them and relieve them (if they can) and to make their hearts ſenſible of Gods mercies to themſelves, and by that joy they may cure the other trouble.

But men are troubled perhaps that Religion is like to ſuffer. I am very glad of it if they be; for then I ſuppoſe ſuch perſons are ſo much in love with Religion, that they will not let their trouble hinder any part of their duty. And

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if they do their duty, they may leave it to God to have a care of the intereſt of Religion, for he loves it far better than we can do.

But ſome are troubled that they are no more troubled. A ſad thing that we ſhould be diſcontented at that, for which we ſhould be thankful! For by this trouble they mean nothing elſe but a confuſedneſs of ſpirit which never did any body any good. The rubbing of the eyes doth not fetch out the moat; but makes them more red and angry; no more doth this diſtraction and fretting of the mind, diſcharge it of any ill humours, but rather makes them more abound to vex us.

But ſome are yet troubled becauſe they fall from the height of their reſolution, and are more troubled now than once they were at what befalls them. Whereas they once obſerved theſe rules well, and kept themſelves in peace, they fall now into ſome diſcontent again; where-

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as they did pray with ſome fervour, they now abate of the height of their Zeal. Truly we muſt not expect while we are here below in this Cave or dungeon, to be quite free from all ſuch damps. And it may be ſome degree of pride, not to be able to endure ſome dulneſs and coldneſs of ſpirit. Be not troubled if at all times you cannot do as well as you would, but labour to do as well as you can. And eſpecially take heed that the not doing of what you did, do not breed in you a fearfulneſs that you ſhall never do as you were wont again. This diſpirits the ſoul and ſo diſheartens it, that it runs it ſelf into that very thing which it is taking a courſe to avoid.

Remember well that rule which is the firſt that you meet withal in the following book; Know your duty throughly and then do it. *If you think it to be leſs than it is, you* will *not do what you ought*;

ought; and if you think it to be more than it is, you cannot *do what you think you ought; and if you think that anxiety of mind for what is not in your preſent power, is any part of your duty, you do not* think *as you ought. There was a great Maſter among the* Jews *who bid his Scholars conſider and tell him what was the beſt way wherein a man ſhould alwaies keep; One came and ſaid that there was nothing better than a* good eye, *which is in their language a liberal and contented diſpoſition. Another ſaid A* good companion *is the beſt thing in the world. A third ſaid A* good neighbour *was the beſt thing he could deſire; And a fourth preferred a man that could forceſee things to come,* i. e. *a* wiſe perſon. *But at laſt came in one* Eleazer, *and he ſaid* A good heart *was better than them all. True, ſaid the Maſter, thou haſt comprehended in two words all that the reſt have ſaid. For he that*

R. Jochananin Pirke Avoth. cap. 2.

that hath a good heart, will be both contented, and a good companion, and a good neighbour, and eaſily ſee what is fit to be done by him. Let every man then ſeriouſly labour to find in himſelf a ſincerity and uprightneſs of heart at all times, and that will ſave him abundance of other labour.

But let me take upon me to be ſo far a Maſter as to tell you, that next to this man, the ſecond ſaid right, that a good friend *is the greateſt eaſement in the world in this ſort of troubles.*

If a man therefore cannot quiet himſelf, let him get a good friend to whom he may unboſome his heart; for two (ſaith Solomon *) are better than one: becauſe if one fall, the other will lift up his fellow.*

Two ſmall ſtreams united in one channel, may be able to bear a veſſel of ſome burden: and ſo may

may the counſels and comforts of two friends meeting together be able to ſupport the weight of many troubles.

But if one will reſolve to be troubled, I ſee there is no end of it; for a man may be diſquieted in his thoughts about the choice of ſuch a friend.

Let ſuch conſider this, that perhaps God hath given them one already, and the perſon that lies in their arms may give the beſt advice unto them. Or their ſpiritual Guide may be the moſt excellent friend. Or howſoever they may know who will make one, by their love to piety, by the ſimplicity of their manners, the innocency and modeſty of their converſe, their wiſe diſcourſe, their freedom from pride and captiouſneſs and ſuch like things. This likewiſe I may add, that though there be an inequality between that perſon and you, which is a neceſſary thing to friend-

ſhip,

ſhip, yet if other things be not wanting, love and friendſhip will make you equal.

But how if this friend ſhould die, will ſome ſay, how much then ſhall I be troubled? And what remedy ſhall I uſe to give me comfort when I have loſt him that ſhould comfort me! I told you there was no end of Queſtions. But yet the reſolution of this Queſtion will ſatisfie all; for he that can bear this trouble, will be able to ſupport himſelf under all other. And therefore ſince I reſolved to let thoſe meditations go further than your ſelves, I have compoſed a little Tract to wait upon them, which adminiſters comfort againſt the loſs of friends. It hath indeed contrary to my firſt deſign outgrown that in bigneſs which was born above two years before it: But yet the reaſon may be becauſe there is much of the other in it. For as it is in the Calculations of

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our Almanacks, which are referred exactly to ſome certain place, but fit without ſenſible errour the whole Nation: So I obſerve it is in this diſcourſe, which though it doth moſt properly belong to thoſe who have loſt their friends, yet hath many things in it which may indifferently ſerve all other perſons who are troubled about worldly matters. And let me intreat you and all others that read me, to remember alwaies, that God rules the world; and that thoſe things which are Accidents *to us, are* Providences *with him; and it will give you much ſatisfaction in your hearts. He hath made all theſe things mutable, and therefore it is a* Madneſs *to think that they muſt alwaies ſtand as we would have them: and yet he is ſo good, that he hath made ſome thing good for us in every mutation: ſo that it is a* Folly *to be diſcontented that they continue not*

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as we would have them. Who would go and ſeek for Violets and Primroſes in the Wood in the Winter ſeaſon? But then we may go and gather Sticks to keep us warm. And in the Spring who looks for Grapes and Plumbs and ſuch ripe fruit? But yet we may prune the Vines and Lopp the Trees, and wait awhile and have what we deſire. Aſſure your ſelves it is forgetfulneſs of God that makes us troubled, yea forgetfulneſs of our ſelves alſo, who think we have loſt our proper good, when we are well enough. And I think it will not unbecome me to ſpeak to you in the words of a Heathen, and bid you Be confident, and looking up to Heaven ſay, Hereafter I will uſe my ſelf to what thou wilt; I conform my thoughts wholly unto thee; I refuſe nothing that ſeems good in thine eyes. Lead me whither thou wilt; give me what gar-

Arrian. Epiſt. l. 2. cap. 16. l. 4. cap. 7.

garments thou pleaſeſt; chuſe my food and proviſion for me, &c. I had alwaies rather have that to be which already is, than any thing elſe; For I think that is better which God wills, than that which I.

Which ſubmiſſive addreſs of his to God, puts me in mind of ſome general rules laid down at the latter end of the firſt Treatiſe, which it would have pleaſed you perhaps if they had been more inlarged. I ſhall take leave therefore to extend this Preface a little further; that if it be poſſible, I may not let you want any thing which you may chance to deſire.

And for direction of your prayers to God in theſe caſes; Be ſure firſt to obſerve the cauſe of all your trouble, the fountain which caſts forth the mire and dirt into your ſouls. When we know the cauſe of a malady, it is half cured. And ſeeing this cauſe you will find to

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be within your ſelves, therefore Secondly, Pray not ſo much againſt trouble, as the cauſe of the trouble. Pray for a contented mind, a low eſteem of the world, a new opinion of things, an humble frame of heart, and ſuch like graces. If we meerly pray, not to be troubled, and reſt in general expreſſions, we ſhall find little eaſe to our hearts. Thirdly, Pray not ſo much for removal of the thing that troubles you, as for ſtrength to bear it, and divine power to ſupport you under it, and heavenly wiſdom to make an advantage of it. Fourthly, If you do pray for the removal of any outward burden, and the prevention of any loſs, yet let it be with an indifferent mind, leſt you be more troubled when you find that God doth not hear thoſe prayers. Fifthly, when you are troubled for one fault, be troubled for all, and pray for a new heart. When you have done any evil, then be humbled

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for the neglect of ſo much good, which may be the reaſon of that evil. For when a malady doth affect a particular part, the whole body muſt be purged; or elſe if we apply the remedy only to that part, we ſhall but drive the humour to ſome other place. And ſixthly, I would wiſh you to apply the remedy preſently before the trouble eat into the fleſh. As ſoon as you ſee it is come, fly to God, and take your Antidotes, and beſeech him to bleſs them to you. I cannot but here again tranſcribe another excellent ſpeech of the ſame Heathen. Either God can do ſomething, or he cannot: If he can do nothing, why doſt thou pray to him? If he can do ſomething, why doſt thou not pray that thou maiſt not fear, nor deſire, nor be ſad for any of theſe things, rather than that this or that thing ſhould be or not be to thee? If he can help us, then he can help us *M. Antonin. l. 9. Sect. 40.*

us to be without a thing as well as to have it: and not to fear a thing, as well as not to have it. Begin therefore to beg theſe things of God by prayer, and thou ſhalt ſee what will be the iſſue of it. One prayes that he may have ſuch an one to Wife; Do thou pray that thou maiſt not deſire her. Another prayes to be eaſed of a tyrannie: Do thou pray that thou maiſt be able to bear it. O let not my child die, ſaith another; but do thou ſay, O let me not fear the loſs of it. Turn thy prayers I ſay all this way, and ſee what will come of it. *Thus that Royal Philoſopher.*

And as for Faith *which is another thing there mentioned, I intreat you to believe, Firſt, that God is not hard to pleaſe. Perſwade your ſelves that he is good and gracious, and accepts of the ſincere, hearty and conſtant endeavours of his Servants to do his will. Secondly,*

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Believe that he would have us pleaſed too, and delights in our contentment. It is not pleaſing to him to ſee us troubled, nor doth he wiſh to ſee us full of perplexed thoughts: Neither doth he willingly grieve us, or ſend ſuch things upon us that ſhould moleſt us, but he loves to have all his children in peace. And thirdly, Believe fully that he hath the greateſt mind, to give that which will remedy the greateſt cauſe of troubles, and that is his Divine Grace and Holy Spirit. Sin is that which makes all our ſores ſo angry; The Spirit of the moſt High is that which will enable us to mortifie it; and this Spirit we may have as readily from him as a piece of bread from the hands of our deareſt parents. Go on couragiouſly therefore, and be confident: ſeeing there is nothing that God is more deſirous to beſtow than that which will cure us of all our griefs.

Of theſe I ſhall ſay no more, and of the reſt nothing at all, leſt I ſhould weary my other Readers, though not You, who have given me abundant teſtimony that I can do nothing to diſpleaſe you, and thereby laid a perpetual engagement upon me to be

The moſt affectionate
of thoſe that love
and ſerve you,

From your houſe
at *Bateſea*,
October 4. 1659.

Symon Patrick.

The

The Contents.

AN Introduction, ſhewing that all mens deſires are ſeeking for quiet. In the Goſpel only it is to be found. Chriſt bequeathed it as a Legacy to his Diſciples. The deſign of this Treatiſe.

Cap. 1. *Two Reaſons againſt trouble, drawn from Chriſts promiſes, and Gods providence.*

Cap. 2. *Three other Reaſons, which ſhew that we may be good, whatſoever comes; and we may turn it into good; and if we do not, it will be a double evil.*

Cap. 3. *Some other Reaſons, from the kindneſs that may be intended us in in every thing, from the nature of the world, and the nature of vertue.*

Cap. 4. *Where we muſt lay our foundation of ſettlement, and how it muſt be laid.*

Cap. 5. *Two Rules directing unto peace by underſtanding and doing and diſtinguiſhing of our duty.*

Cap. 6. *Two Rules more concerning*

the choice of means and careleſneſs about events.

Cap. 7. *The knowledge of our ſelves, together with conſideration of the neceſſary conſequents of every thing, are two other remedies againſt trouble.*

Cap. 8. *It is of great import to conſider well what we enjoy, and we ſhould caſt that in the Ballance againſt our wants, which is the ſubſtance of one Rule more.*

Cap. 9. *Two conſiderations more; one of the wants of others: another of the uncertainty of our own enjoyments.*

Cap. 10. *Three Directions more, ſhewing how we ſhould ſhut the world out of our ſelves, and avoid ſelf-flattery, and take heed of raſh anger at our own ſelves.*

Cap. 11. *Humility and ſelf-annihilation: knowledge and judgement; ſimplicity and purity; conſtancy and fixedneſs in one thing, are four excellent means to keep us from trouble.*

Cap. 12. *A Caution and the Concluſion, ſhewing that theſe things ſuppoſe the practice of ſome more general rules; and that we muſt not have theſe truths to get when we have need of them.*

The Contents of the ſecond Diſcourſe.

Sect. 1. *WHerein is ſhown the need of a conſolatory Diſcourſe againſt the loſs of our Friends.*

Sect. 2. *Wherein is ſhown that we may grant nature leave to eaſe it ſelf by moderate tears; and two Advices are given to keep us from making an ill uſe of this grant.*

Sect. 3. *Which ſhows rather what might be ſaid, than what is ſaid in this preſent Treatiſe for moderating our ſorrows. But yet thoſe examples which we have from others, may move us to follow their rules, and ſo a brief touch is made upon them.*

Sect. 4. *Which teaches to conſider what death is; Firſt, Common; Secondly, Neceſſary; Thirdly, Good. And if we thought more of it, we ſhould not be unwilling to part; neither doth the manner of parting make any conſiderable difference.*

Sect. 5. *Which contains comfort againſt the loſs of Children, Parents, Conſorts, Friends, upon a due conſideration what every one of them is.*

Sect. 6. *Which directs how to quiet*

our ſelves by comparing our ſelves, both with our ſelves and with others, and there are five wayes of compariſons inſiſted on.

Sect. 7. *Several Reaſons are given againſt immoderate ſorrow, which are compriſed in* 14. *Queſtions, which we ſhould make to our ſelves. The reaſon and ſpirit of them you may ſee in the Margin, at the beginning of every particular.*

Sect. 8. *Some other things are propoſed for the perfect cure of the ſoul; The firſt of which is deadneſs to the world; and the caſting out falſe opinions. The ſecond is the changing of our ſorrow into another kind. The third is the Life of our Lord Jeſus.*

Sect. 9. *The concluſion. It contains an advice to thoſe that are in love with ſorrow. And an advice for the reaping profit by this Book. And a brief recapitulation of the chief matters in it.*

THE

THE HEARTSEASE, OR, A Remedy againſt TROUBLE.

JOHN XIV. 1.

Let not your hearts be troubled——

IT is not either fineneſs of Wit, or abundance of Wealth, or any ſuch like inward or outward ornament that makes the difference between men, and renders the one better than the other; but the firmneſs of good Principles, the ſetledneſs of the ſpirit, and the quiet of the mind. To the obtaining of which, all the old Philoſophers, many hundreds of years before our Saviour, did wiſely ſummon all their forces; all whoſe leſſons when they are ſummed up, amount only to

this, to teach a man how to be contented. *Socrates* was upon this score accounted the best amongst them, because though he understood but a little of the frame of nature, yet he well understood himself; and perceived that he was not the wisest man, that could read rare things in the Stars, and could follow the paths of the Sun, and trace all the heavenly bodies in the course which they run, but he that could tell how not to be troubled either for the want of that knowledge, or for any other thing.

Christianity hath not a new design in hand, but more rare and excellent instruments to effect the old. What Heathens could speak of, it enables us to do. And still it is as true as ever it was, That nothing betters a mans condition, but that which rids him of all his griefs, and eases him of his troubles. So a great Divine among the Ancients observes, that Christians are not distinguished from others σχήμασι καὶ τύποις ἐξωτέροις, by outward fashions and modes, by their external forms and molds, into which they are cast; or by professing a body of Notions differing from others in the world: but by the renewing of their minds, by the peaceableness of their

Macarius Homil. 5. Τῇ τοῦ νοὸς ἀνακαινώσει. Τῇ τῶν λοδισμῶν εἰρήνῃ. καὶ Τῇ τοῦ κυρίου ἀδάτῃ, καὶ οὐρανίῳ ἔρωτι, &c.

their thoughts, by charity and heavenly love, &c. And if we behold in their minds, as in other mens, *great shakings or Earth-quakes, unsettled thoughts and reasonings, unbelief, confusedness, trouble, trembling, fearfulness* (all these words he uses) they are fast bound to worldly things, they have not attained the end of their Christianity, and are but a little bettered by their new condition.

Σεισμὸν καὶ ἀκαταστασίαν καὶ λογισμῶν, καὶ ἀπιστίαν, καὶ συγχύσιν, καὶ ταραχὴν καὶ δουλίαν.

That Christ came to discharge the mind of those troublesome guests, the Text (and many other verses of the ensuing Chapters) plainly tells us: The sense of which is this, *Do but believe that I am from God, and that what I say is his mind, and you need not be troubled.* The Faith of Christ is an antidote against all evil: Peace is the proper result of the Christian temper. It is the great kindness which our Religion doth us, that it brings us to a setledness of mind, and a consistency within our selves.

Our Saviour, when he spake these words, was just going to leave his little flock, and you must needs think that his Patients who were yet under his cure, could not but take the news of his departure very heavily: therefore as a wise and tender Physitian, he prescribes them

the beſt directions that he could, and leaves them in their hands; aſſuring them that every precept of his was a ſoveraign medicine, every promiſe of his a Cordial to relieve their fainting ſpirits; and particularly telling them that he would ſend the Comforter, and that they ſhould be under the Regiment and care of the Holy Ghoſt. Theſe heavenly Recipe's they have tranſcribed and tranſmitted unto all ſucceeding Ages, ſo that over the Goſpel we may write what the *Ægyptians* did over their Library, τὸ τῆς ψυχῆς ἰατρεῖον, *This is the Hoſpital for ſick Souls:* after all our ſearch ſomething will trouble us, unleſs we have recourſe hither; or if nothing do, our caſe is ſo much the worſe; and that which now would be only trouble, will hereafter be tribulation and anguiſh.

That which I intend for the Subject of my diſcourſe, is this, That, *A Chriſtian heart ought not to be troubled*; Or, *That it doth not become a faithful ſoul to admit of any diſquiet in it.*

By trouble I underſtand that tumultuous diſorder in the ſoul which ariſes from the prevalency of theſe paſſions, *Fear*, *Carefulneſs*, *Sorrow*, *Anger*, and the

the reſt of their kindred, which have *Evil* for their object. Theſe Paſſions are raiſed either from ſomething *within us*, or from ſomething *without us*, our Saviour chiefly ſpeaks of the latter, and ſo ſhall I alſo; yet ſo, as to have ſome regard to the former, that ſo I may in all particulars leave the mind well ſatisfied. That I may not ſpend ſo much time in other things, as to have none remaining for that which I mainly intend, I ſhall not tie my ſelf to the laws of an exact method; but make my diſcourſe conſiſt only of theſe two general parts. 1. Of ſome *Reaſons* why a Chriſtian ould not be troubled. 2. Of ſome *Rules* to keep our hearts from trouble.

CAP. I.

Two Reaſons againſt trouble, drawn from Chriſts promiſes, and Gods providence.

1. FOR the former, let us conſider, *that trouble is a great diſparagement to the promiſes of the Goſpel*, which give us eaſe in every caſe, unleſs we refuſe to become Gods Patients, and will not uſe his remedies. In the caſe of ſins prevalency, it ſaith, *Sin ſhall not have dominion over you*, &c. *The law of the Spirit of life in Chriſt Jeſus hath made me free*, &c. *If any man ſin, we have an Advocate with the Father*, &c. which ſupports our ſpirits under the thoughts both of what we have admitted, and what we fear we ſhall admit. To the poor man and the perſecuted it ſaith, *Let your converſation be without covetouſneſs*, &c. *So that we may boldly ſay, the Lord is my helper, and I will not fear*, &c. And, *Seek you firſt the Kingdom of God*, &c. *Bleſſed are you when you are perſecuted*, &c. And (that I may not enumerate all particulars) it ſaith to every Chriſtian, whatſoever condition he

Rom. 6.14
Rom. 8. 2, 3, 11.
1 John 2. 1, 2.
Heb. 13. 5, 6.
Mat. 6. 33.
Mat. 5. 10, 11, 12.

he be in, *Be careful for nothing, but in every thing by prayer,* &c. *And the peace of God which paſſeth all underſtanding,* &c. Phil. 4. 6. 7

When we ſit down therefore deſponding either under the power or the guilt of our ſins, and think that they can never be forgiven, or never overcome, when we murmur, or are dejected, becauſe we are mean, deſpiſed and afflicted, when we are impatient for the loſs of our friends, or our goods, &c. we do only betray our own *Ignorance*, or *Unbelief*, or *Idleneſs*: We either know not what the Goſpel ſpeaks, or we do not believe it, or we reſolve not to be the better for it; if it will put us to any labour: either we or the Goſpel muſt bear the blame of our trouble and diſquiet; either that cannot relieve us, or we do ill to behave our ſelves as though it could not. I know every good Chriſtian will accuſe himſelf, Not that; but let him conſider that he cannot do it, nor his Saviour honour, but by ceaſing his diſcontents; for others will think that *He is no better Phyſitian than the reſt, who hath no better ſucceſs in his cures.*

It is a great diſparagement to the Pro- 2.

vi-

vidence of God which rules the world. If there were no providence, I confeſs we were deſtitute of the greateſt reaſon, that man hath againſt fears, and cares, and ſorrows; and he that is troubled, would be leſs unreaſonable, becauſe all the care would lie upon himſelf, and his own ſhoulders muſt alone bear the burden of every accident. But ſeeing we acknowledge an eternal wiſdom, an infinite, unprejudiced underſtanding, that governs, and ſuperintends in all affairs, it is the greateſt folly to be diſquieted, and to deport our ſelves as if we and chance ruled all. Some have ſatisfied themſelves with this ſingle thought, that it is in *vain* to be troubled, ſince things muſt not be as we will, but as that Almighty Being pleaſes: A cold comfort one would think, to be content upon neceſſity; and yet this ſome Heathens have mainly inſiſted upon, as their ſupport. Thanks be to God that we have ſomething better for to quiet us, and that is this, That the World is governed not meerly by *Gods Will*, but by his *Wiſdom*. He diſpoſeth all things according to his *pleaſure*, but it *pleaſeth* him to do all things for the beſt. He rules the world not as an *abſolute Lord*, ſo that we

we ſhould be ſenſible only of his *power*; but as a *loving Father*, ſo that we ſhould be confident of his *goodneſs*. And therefore his children ſhould not be diſpleaſed, as if they were none of his Family, nor within the verge of his care, and were wholly forgotten by him; but they ſhould comfort themſelves, that they are in ſuch ſafe hands, who will do nothing but with the greateſt reaſon, and for the moſt excellent ends. Τὰ τῆς Θεῶν προνοίας μέστα, was a pithy ſaying of one of the better ſort of Heathens; *All Gods Actions are full of Providence*; and therefore there is no reaſon that we ſhould be diſpleaſed as if God did not do well, or we could do better. You would think it ſtrange if the Flocks and herds ſhould make a mutiny, becauſe their Shepherd chuſes their paſture for them, and will not let them wander into wild deſarts and barren places, nor ſtray one from another, they know not whither, nor run in rank meadows and fat grounds that may breed a rot among them, and yet ſuch a thing is our trouble and vexation, becauſe we cannot do as we liſt, or are not as we would chuſe. It is a fond deſire to have the rod and the ſtaff out of the hand of the Shepherd of *Iſrael*; and then we might ſoon

Antonin. l. 2. ſect. 3.

ſoon walk into dangerous paths, and when we had brought our ſelves into the valley of the ſhadow of death, find none at all to afford us any comfort.

It is diſtruſt of God to be troubled about what is to come; impatience againſt God to be troubled for what is preſent; and anger at him to be troubled for what is paſt. This temper of ſpirit finds fault with his wiſdom, and blames his goodneſs, and depreſſes his power, and reprehends his faithfulneſs in the diſpoſe of things, and therefore it is a ſin, and ſpeedily to be amended.

To be troubled, ſpeaks as if God had provided better for the Beaſts than for mankind; for they live in peace within themſelves, and we hear not of their murmurs and complaints. And by the ſame reaſon that thou art troubled, all the men in the world may be vexed alſo; and ſo none think or ſpeak well of God, but behave themſelves as if he cared not for his rational creatures. For thou maiſt conſider that God hath endowed thee with an underſtanding of ſuch a ſize, with abilities and capacities of ſuch a proportion, and meaſured for thee ſuch a fortune and condition as now thou haſt: if thou art not content-

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ed, but fretſt within thy ſelf that thou art not better; then ſo may another man, for he wants ſomething alſo; yea, ſo may all men, for they are all imperfect. And upon the ſame grounds that thou art troubled for the want of one particular thing, thou mayſt at the next ſtep be troubled that thou art not a King, or that thou art not an Angel; and an Angel may alſo be troubled that he is not a Principality, or one of the ſeven ſpirits that ſtand at the Throne of God; and one of thoſe may take it ill that he was not made to underſtand more; and ſo the beſt things would be moſt miſerable, becauſe they underſtand beſt their own wants. Many Arguments to this purpoſe might be heaped up from the conſideration of Gods Providence, but I ſhall only mention one more.

Gods Providence hath ſo ordered the ſeveral degrees of things in the world, that none of them ſhould be troubled, but ſhould mutually help and be aſſiſtant unto each other in their ſeveral wants; and ſo there is not the greateſt man living, but ſtands in need of the meaneſt, as much as the meaneſt doth of him; juſt as none of us can live without the beaſts, no more than many of them can live without us.

What

What things we want, God hath otherwiſe ſupplyed us with: either in ſome other kind, or elſe in the ſame by ſome other help. Which is an obſervation that we are ſo well acquainted withal, that we are not diſcontented becauſe we need cloaths, and were born naked into the world; nor do we account the beaſts have a priviledge above us, becauſe they come well clad into being, and provided with apparel for all their lives, or are armed with horns and hoofs; for God hath given unto us reaſon, which is a better thing, and hath made them both to cloath and to arm us. Now ſo it is in other caſes: as God hath made the brutes to help us in leſſer things; ſo hath he made other men to relieve our greater neceſſities, to comfort us in our ſadneſſes, to ſupply us in our wants, to adviſe us in our ſtraits, and to be eyes and hands unto us, if we have no wiſdom nor ſtrength of our own; yea his own Son hath he given to make an univerſal proviſion for us. Now when we ask and reſolve our ſelves, Which is better, to come into the world with cloaths on our back, or to have reaſon? we ſhould aſcend up a little higher in our thoughts, and put to

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our ſelves a parallel caſe: which is beſt? to have all in thy own hands and ſole diſpoſal, or to have a Supream Providence, an infinite wiſdom to govern all thy affairs? When we find the difference between theſe two, let us not live as if God ruled not at all, or as if it were better that we did rule than he.

CAP. II.

Three other reaſons, which ſhew that we may be good, whatſoever comes; and we may turn it into good; and if we do not, it will be a double evil.

WE ſhould not be troubled, becauſe *We may be good in every condition*: What ſhould he fear, who may alwaies be what he ſhould be? What need he be vexed, who need not be miſerable unleſs he will? What cauſe hath he to be diſpleaſed, who may alwaies pleaſe God and himſelf too? The Philoſophers uſed to comfort themſelves with this, The Tyrant may kill me, but he cannot hurt me; he may make me *ſuffer* torments, but he cannot make me *do* a diſhoneſt action. I may be poor, but

but ſtill I may be juſt, and I may be contented. I may be *ill ſpoken of*, but ſtill I can *do well*. I may be *ſick*, but ſtill I may be patient. I may be in priſon, but there I may pray and ſing as *Paul* and *Silas* did. That which cannot hinder our duty, ſhould not be ſo ſadly lamented; or (as the noble Philoſopher and Emperour ſpeaks) *How ſhould that make the life of man worſe, which doth not make worſe the man himſelf?* If we can do what becomes us both to God and men, why ſhould we be diſturbed at what men do unto us? If they ſhould take away our lives, they cannot take away our Religion: We may be holy, when they will not let us be in the world. Yea, there are ſome particular vertues to be exerciſed in a ſuffering condition, which elſe we might not have had occaſion for, and ſo we have no reaſon to be angry if they have done us a courteſie, and make us better than we ſhould have been, when they intended to have made us worſe. And that is the fourth thing, which I deſire may be conſidered.

Ὁ δὲ χείρων ποιῶν ἀνθρώπου, πῶς ἂν τοῦτο εἴη ἀνθρώπου χείρων ποιήσειεν. *M. Anton. l. 2. ſect. 14*

4. *We may make an advantage of every accident*; according to that of the Apoſtle, *All things ſhall work together for good*

Rom. 8. 28.

to

to thoſe that love God; *viz.* by our prudence and obſervation, and taking thoſe occaſions which are offered us, and Gods grace aſſiſting us. It is not in our power alwaies to be in health, or to be rich, *&c.* but when ſickneſs or poverty comes, we can make a good uſe of it, and turn it into health and riches otherwaies. The life of man (ſaith *Plato*) is like to a game at Tables, wherein two things are conſiderable; the one within our power, and the other without; The chance is not in us, but to play it well is. When we cannot have a good caſt, it remains that by our skill and art we make a bad one good. What ſhall fall out, is not within us to chooſe; but to manage and improve that which happens, and turn it to our advantage, by the goodneſs and grace of God, is within our ſelves, and nothing that is without us can intermeddle, or be an impediment to us in it. *Zeno* I remember, having loſt all his goods by ſhipwrack, fought for no port but *Athens*, and betook himſelf from merchandize to the ſtudy of Philoſophy, and ſo he revenged himſelf on Fortune (as he called it) by becoming a Scholar and an honeſt man, crying out, *Now I made a good*

Κυβεία γὰρ ὁ Πλάτων τὸν βίον ἀπέφηνεν, *&c.* *Plutarch. de tranquil.*

Si illud quod eſt maxime opus jactu non cadit, illud quod cecidit forte, id arte ut corrigas. Teren.

Jam benè navigavi, cum naufragium feci.

good voyage when I loſt all. Such a ſtory *Nicephorus* tells us, of one *Cyrus* a Courtier in the time of *Theodoſius* the younger, who through the envious accuſations of ſome favorites being ſpoiled of his goods, of a Pagan he became a Chriſtian, and of a Chriſtian a Prieſt of God; and at laſt attained the degree of a Biſhop. So true is that which a holy Father ſaid, *Danger is better than ſafety, and a ſtorm more eligible than a perpetual calm: if before our fears we were the worlds; but after them we became Gods.* Which puts me in mind of an admirable prayer or thankſgiving rather of *Philagrius*: Who hearing the ſame Father expound to him the 73. Pſalm as he lay under a ſore ſickneſs, lift up his hands to Heaven, and turning his eyes Eaſtward, ſaid: *I thank thee O Father, the Creator of thy mankind*; that thou doſt us good againſt our wills; and purifieſt our inward man by the outward. I thank thee that thou conducteſt us by croſs and contrary wayes to a bleſſed end: according to ſuch reaſons as are known to thy ſelf.*

Κρεῖττων ἀσφαλείας κίνδυνος, &c. Greg. Naz. epiſt. 19 ad Cæſar. fratrem.

* Ποικίλα σῶν ἀνθρώπων. Epiſt. 66.

There is reaſon then we ſhould be of good cheer, ſince things are as we pleaſe to make them. We need not be troubled,

bled, ſince what befals us to our croſs, may ſerve a better end than that which we purſued: And the ſighs and groans, which our affliction extorted, be converted into the joyful ſound of praiſe to God. If we be made better men, more holy and ſevere in our lives, more certain of heaven, and more deſirous to be there; if we learn to know the world better, to place leſs confidence in it, and to expect nothing from it, then there is no reaſon that we ſhould accuſe our Fortune.

For who is a loſer that parts with a friend, and gets God for his Father, and commits himſelf to his providence? That loſes a Husband or a Wife, and dwells for ever after in the arms of God, and is enflamed with a greater love of heavenly things? The world perhaps doth not love us, have we not reaſon to thank it, if it makes us to place our comfort and contentment in God, and a pure conſcience? Or they are unkind whom we have moſt obliged; but we repent not that we have done ſuch ungrateful perſons good: we ſtill love them, and lay up hereafter our hopes and expectation above, and then when we caſt up our accounts, we find

find that we are gainers by them.

Εὖγε ὦ τύχη, μοι δοκῶν διδάσκαλε.

Thus in all caſes we may ſay as he did, *O happy Providence, my good Maſter, that teaches me better than I could do my ſelf*; who not only invites me, but compels me unto vertue! Now I am well, becauſe I was ill; I have loſt one thing, and gained many, *God, vertue, and my ſelf*; I have not what I deſired, but I have what I ought to have deſired. Another hath done for me, that which I ſhould have done my ſelf.

5. *Trouble makes every ſad accident a double evil, and contentedneſs makes it none at all.* If we will, it can do us no harm; if we give way to it, we alſo wound our ſelves, and joyn with it to make our ſelves miſerable. There is a perfect Embleme of our folly in the ſtory of a ſimple ruſtick, who going home out of the field, laid the plough upon the Aſſes back, and then got up himſelf alſo; and obſerving the poor beaſt to be oppreſſed, could find no better way to eaſe her, but by laying the plough upon his own ſhoulder: ſo loading himſelf, and not at all eaſing her of her burden.

Τὸ θηρίον ἐν ἡμῖν.

Our bodies are compared by the Ancients to the beaſt; the *mind* they *call* the

the *man*, the *Soul* is *our ſelf*. When the body is oppreſſed with many miſeries, by cares and grief, we think to eaſe it; when as alas, we take not the loads off from it, but only lay them upon our ſelves. The ſame burden remains upon the poor beaſt, and the man alſo bears it upon his back. Like a Bird in the limetwigs, the more we flutter, the more we are entangled; and that which was but a ſingle miſchief before, by our own follies becomes two, or a great many. But if we ſtir not at all, but be quiet and ſtill, then we are what we were before this evil came; only our ſouls have the addition of the greateſt joy and pleaſure by the victory we have obtained. For it hath no ſmall effect upon our ſouls, that we can be joyful when there is matter of ſorrow, and that we can overcome the world, and depend upon nothing for our happineſs, but God and our own ſouls. Let us not ſin then againſt reaſon; as well as God, Providence and Religion: nor make our ſelves more miſerable than we need be. When we loſe our eſtates, let us not loſe our conſtancy, and our cheerfulneſs too; if thou haſt loſt thy health, do not loſe thy patience alſo; if thou muſt

muſt die a little ſooner than thou thoughteſt, do not die unwillingly; if thou haſt no friend, be not alſo thine own enemy; if others vex thee, do not withall vex thy ſelf; if thou be ill to day, be not alſo ſolicitous for to morrow: *ſufficient for the day is the evil thereof.* Mat. 6. ult.

Which are almoſt the very words of *Ben Syra*, who gives this reaſon againſt ſuch vexatious thoughts. Perhaps to morrow ſhall not be, and ſo thou afflicteſt thy ſelf for that, which nothing belongs to thee: We multiply our evils by our trouble, and bring thoſe upon our ſelves which perhaps were never intended for our portion. But our quietneſs diſappoints the enemy, and will weary him in his aſſaults, when he ſees that we do but grow better by what befalls us, and turn it into victory and triumph. So a wiſe man once ſaid, *No man ever reproached me more than once*; for by patient bearing his reproaches the firſt time, I taught him to abſtain the ſecond,

CAP.

CAP. III.

Some other reaſons from the kindneſs that may be intended us in every thing, from the nature of the world, and the nature of vertue.

BE not troubled at that which may be ſent to breed the greateſt Joy. Not to ſpeak of ſpiritual Joys, which all troubleſome things do breed in holy men, by making them more holy, (according as the Apoſtle ſaith, *Heb.* 12. 11.) many ſad accidents in mens account have proved the greateſt means of temporal advantage, and ended in their outward proſperity. You know how it fared with *Joſeph*, and that the chains of Iron upon his legs were the occaſion of the chain of gold about his neck; his Priſon was the way to a Throne. And (as St. *James* ſpeaks) *you have heard of the patience of* Job, *and have ſeen the end of the Lord, that the Lord is very pittiful and of tender mercy.* And Church Hiſtory tells us, that *Eudoxia* the daughter of a Philoſopher in *Athens*, being caſt out of her Fathers houſe by her unkind brethren, Jam. 5.11.

and coming to *Conſtantinople* to beſeech *Theodoſius jun.* the Emperour, that he would right a poor Orphan, found ſuch favour in his eyes, that he made her his Queen, *and ſhe got a palace who ſought but for a Houſe.* So true is that which the Heathen obſerved, *Wrong oft-times makes way for a better Fortune.* A Feaver (*Hippocrates* obſerves) puts an end to ſome diſeaſes, and dilivers thoſe from death, who could no other way be cured; and ſo *Cardan* tells us that an impriſonment which once befel him, which he lookt upon as the greateſt diſgrace, did him at length the greateſt honour, and ſo wiped off all reproaches from his Name, *Ut nec ſuſpicionis veſtigium emicuerit*, that there was not the leaſt footſtep left of any ſuſpicion. The ſame Author (who had as many ſtrange and unuſual accidents in his life as ever any man I read or heard of) tells us elſewhere this notable obſervation which he made; *It is fatal to me, that all good which befalls me, begins in ſome evil.* Conſider then, that what happens to one, yea to many, may happen to thee: Why ſhouldſt thou be troubled, till thou knoweſt whether thou haſt reaſon to be troubled or no? Wait, ſtay a while, thou

Majori ſæpe fortunæ locum fecit injuria. Sen.

In Aphoriſ.

L. de vita propria, cap. 33.

Fatale mihi eſt omne bonum ex malo initium habere. Card de libris propriis.

thou canſt but be troubled at the laſt; and perhaps thou ſhalt have reaſon to rejoice both for that evil, and for that thou waſt not troubled. The concluſion of a matter is moſt to be regarded, and we can know little in the beginning.

Moſes his rod was a Serpent till he took it by the *tail*, and then it became what it was before: and if we would lay hold on things only by their *end*; we ſhould find many things that ſeem terrible and noxious, to be benign and ſalutiferous. *Finis, rerum caput eſt*, as one wittily ſaid; *Begin therefore at the End*, Judge nothing, but hope well till thou ſeeſt the concluſion. Why ſhouldſt thou not entertain thy ſelf with good hopes now, as well as at another time? Why wilt thou keep up and maintain the old piece of folly, to hope for much, when thou need hope for nothing; and to hope for nothing, when thou haſt nothing to live upon but hopes? I mean to be big with expectation in proſperity, when thou haſt enough in preſent poſſeſſion; and to be as full of deſpair in adverſity, when expectation is all thou haſt left.

It is our grand fault, that we are affected preſently according as every thing

appears in the face, and we ſtay not till it turn about and ſhew us the other ſide. So the pleaſures of ſin deceive us which come on with a beauteous countenance and ſmiling looks, with a painted face and flattering words, but go off again with bluſhing and ſhame, with pain and ſorrow, and all the uglineſs appears, when they have but turned their backs upon us. And ſo the croſs accidents of the world do diſmay us in ſuch like manner, which come upon us with a ſad and cloudy look, but have a bright ſide behind; and if we would but be patient till the ſhower or ſtorm be over, we might behold the face of the Sun breaking forth upon us.

But you will ſay, what if the black night do continue, and events do not anſwer my expectation?

I anſwer; you will be glad that you have not been troubled, and have kept your ſelves in comfort by good hopes for ſo long a time, wherein elſe you muſt have lived in trouble: But then I ſay further, that if hope of better things in this world can do ſo much to ſupport a man ſo long; the hopes of incomparably better things in heaven you may eaſily conſider will make you never to be

be troubled to yonr lives end. *Cardan* tells us that he uſed to cure little griefs by play and ſports, and great ones by falſe hopes and excogitations: If but imaginary and invented hopes were found by him to be of ſome efficacy, we cannot reaſonably doubt but thoſe which are real and certain will be of far greater, and far longer force. Let us not therefore be troubled, ſeeing there may be cauſe (if we knew all) to rejoyce. *De vita prop.* c. 52

To theſe reaſons may be added many others which even Heathens have light upon. As,

7. *We ſhould not be troubled at what is natural*; Now our body is a part of the world, and it is natural to it to feel the mutations and changes that are in that thing of which it is a part; and if one member ſuffer, at leaſt thoſe which are next to it will ſuffer likewiſe; and man hath no reaſon to repine that he fares as other pieces of this great body doth. *Antonius* calls him that takes in ill part what here befalls him, *An impoſthume, and tumor as it were of the world*, one that hath made an abſceſſion and departure from the whole, like a bag of ſuppurated blood that feels nothing, Ἀπόστημα, καὶ οἷον φῦμα τοῦ κόσμου l. 2. Sect. 16.

thing, and hath no communion with the boy.

Nor ſhould we be troubled, ſay they, *at what is profitable*; there is nothing happens but what conduces ſome way or other to the good of the world, or is of advantage to ſome part of it, though not to thee: Many changes are neceſſary to the natural preſervation of things; as thy friends muſt die, elſe there would not be room for others that are coming into being, and the world would be too little for its Inhabitants: others to the preſervation of Civil Government, and others for the correction and amendment of mens manners. And as in all changes of the ſeaſons of the year, we ſee thereby that fruits, and the reſt of things are the better provided for: So they ſuppoſe that every other alteration that is in any part of nature, tends to the preſervation and continuance of it ſome way or other.

ἐκείνης ἐστὶ σωτηρικόν.

9. *Conſilium ejus eſt, qui nullum habet conſilium.* *It is in vain likewiſe* (as I touched before) *in their opinion to be troubled, and patience is his remedy who hath no remedy elſe.*

10. It is alſo to be conſidered, *That it is no great proof of vertue not to trouble others*;

others; but this is excellent, quietly to bear the trouble they give to us.

CAP. IV.

Where we muſt lay our foundation of ſettlement, and how it muſt be laid.

THeſe and ſuch like Arguments I ſhall diſmiſs, and proceed rather unto the ſecond general part of my diſcourſe which I propounded.

The rules we ſhould obſerve to preſerve us from trou'le, which I ſhall lay down after I have premiſed theſe two things. 2.

1. Let us ſeek for them in their right place where they are to be found. And then.

2. Let us firmly ſettle our ſelves upon ſuch principles, elſe we ſhall alwaies be ſhaking.

For the firſt, that we may find out the trueſt rules for the obtaining peace and quiet, let us reſolve that *Evil is not ſo much in things, as in our ſelves*; and if the evil which diſquiets us be not in outward things, neither is the good which muſt give us reſt, to be found in

them. All unquietneſs ariſes from the mind; and a plaiſter applyed to the ſtomach will as ſoon cure a wounded conſcience, as riches or any thing in the world heal a diſcontented mind. All the earthquakes, and ſhakings are begot within our own bowels, and proceed not from the winds which blow without. This therfore is the firſt thing we muſt do, get acquaintance with our own hearts, and ſee the cauſe of all our grief; *for nothing will heal us without our ſelves.* Our Saviour ſeems to intimate this truth to us in that phraſe in the Goſpel, ἐτάραξεν ἑαυτὸν, *he troubled himſelf* (as the margent hath it) which ſome think ſignifies the perfection of our Saviour, that nothing could trouble him; but it alſo ſhews whence properly trouble ariſes, *viz.* from the motion of mans own ſpirit, which our Saviour could compoſe; but now he groaned, even to the troubling and diſturbing of himſelf. For want of this eaſie obſervation it is, that men labour for peace at endleſs expences both of pains, money and time, yet never purchaſe it. Some ſeek for it in *Company* and cheerful ſociety, which they think can put away the melancholy, but ſtill they

Joh. 11. 33.

they mind not that they carry the diſeaſe about them, which cannot ſo be cured. Others ſeek for it in a contrary way of *a ſolitary life*, by quitting the affairs of the world, and retiring from all company into a Cloſet; but all this while they *retire not from themſelves*, and the evil ſpirit which is in them is not yet caſt out: So while they thought they had ended their trouble, they did but change it; while they ſhake off all, they are diſquieted, becauſe they have not ſhaken off themſelves. Their own fooliſh opinions, appetites, paſſions and deſires remain unmortified; and though they ſhould never ſee man, they will have vexation enough from theſe. Others ſeek for it *in travel*, and ſeeing forreign parts, but this will not effect the buſineſs neither, as long as they have themſelves in company. Motion will but ſtir and enrage the humor, and make it more turbulent and unquiet. Others leave off *ſome evil practices* which they find to diſturb them; but as long as the body of ſin is remaining, they are not ſetled. They are like the Dog who breaks his chain, but a great part of it ſtill he trails after him. They retain their ancient love and af-

Nam luſta-ta Canis nodum arripit, &c. Perſ. ſat. 5

fection, and ſo are the ſame men, though they do not the ſame things. And as ſome one I remember ſaith, he that retires out of the world, and thinks thereby to be at peace, but yet deſires the fame, or the glory of the world, or any thing elſe that is in it, he hath only his arms and his legs out of it, his heart and his mind is ſtill in it. Here therefore we muſt begin (as I ſaid) in the mortification of our ſelves. If we be not quieted within, every thing in the world will make us miſerable; if we be, then nothing can harm us. If our falſe opinions, unreaſonable deſires, fond affections, ungrounded hope, *&c.* be alive; we are no longer quiet than the world pleaſeth. Our peace is at the mercy of every report, of every mans mouth, and all the ſeveral accidents of evil that are in the world. If we be ſick and are afraid to die, if we be in pain and have no patience, if we be ſcorned and are proud, if we be leſſened in our eſtates and are covetous, *&c.* then nothing can help us from being miſerable. But on the contrary, if we do not fear death ſo much as an ill life, if we think impatience and murmuring a worſe diſeaſe than the Gout;

Gout; if we think pride to be the greatest reproach and the highest disgrace, and take covetousness to be the greatest beggary and basest poverty, there is no harm a man can feel by death, or sickness, or scorn, or want. When all the alterations in the world will not quiet us, one alteration will, and that is the change of our opinions concerning things, and our estimate of them: by this one, more will be done than by ten thousand changes, The Heathen could say, That no man can make another a slave, unless he hath first enslaved himself. * Be not enthralled to pleasure or pain, to hope or fear, to life or death, and thou art free. What he said in this case, we may say in all other; nothing can overcome him, that is not first overcome by his own imaginations and passions. Thou art poor perhaps and contemned; what of that, if thou hast not this beggarly thought also, that riches and honour make a man? Another hath a bad opinion of thee; but what then? if thou hast not also a foolish opinion, that mens censures are much to be minded. In every thing rule but thy self, and thou shalt be at ease, because thou wilt be thy self; but never

*ὅτινος οὐκ ἡδονὴ κρείττων ἐστὶν, οὐ πόνος οὐ λοῦτος, &c. τίνος ἔτι οὗτος δοῦλός ἐστι; *Arrian l. 3 cap. 24.*

never wilt thou till then be eaſed. For remember this as a true ſaying, (which may be added to the reaſons foregoing) *A proud man hath no God; an unpeaceable man hath no neighbour; a diſtruſtful man hath no friend; and he that is diſcontented hath not himſelf.*

Not the rich man, or the wiſe man alwayes poſſeſſes *himſelf*; *but in your* Luk.21.19 *patience* (ſaith our Saviour) *poſſeſs ye your ſouls.*

We have found therefore where we muſt begin to lay a foundation for all our rules: *viz.* in our ſelves. But then ſecondly, we muſt build and firmly ſeat our ſelves upon theſe principles; for if we do not uſe them, notwithſtanding all that I can ſay, we ſhall be troubled. By the former diſcourſe you may eaſily perceive that we cannot be at peace without our own paines: There is nothing that I can ſay will work as Phyſick doth in the body by its natural force, whether you think of it or no; but every thing muſt have the help of your ſerious conſideration, and you moſt frequently practiſe according to what you think. *As the things that will give us peace muſt be laid in our ſelves, ſo they cannot be*

there

there laid without our ſelves. They cannot be applyed to our minds as a Salve or an Ointment to our bodies, but by the force of our own thoughts we muſt work them into our ſouls.

One thing more of this nature I muſt add; but I will reſerve it till the concluſion, and now give you thoſe rules that we muſt live by, telling you as I paſs along for what particular diſeaſe each one of them is a proper remedy.

CAP.

CAP. V.

Two rules directing us unto peace by underſtanding, and doing, and diſtinguiſhing of our duties.

I. *KNow thy duty and do it.* Charge not thy ſelf with more than thy duty (as thoſe do who think they muſt alwayes be at prayer, or hearing Sermons, or reading ſpiritual books, or do make raſh vows) nor with leſs than thy duty (as thoſe who do content themſelves with the obſervation of ſome precepts, or a ſeldom regard to their whole work) but labour to underſtand what God requires, and induſtriouſly labour to perform it. For it is impoſſible that either of thoſe in the extreams ſhould be at reſt; the one *never*, becauſe he can never do all that which he thinks he ought; the other *not alwaies*, becauſe his conſcience will ſometime rebuke him that he is an hypocrite: *i. e.* a partial Chriſtian. *An ignorant perſon*, therefore, or *an idle perſon* can have no true peace. We muſt be 1. Inquiſitive into the Goſpel, and labour to underſtand what we have to do; 2. and then reſolve

reſolve heartily, and endeavour ſeriouſly to do it all; 3. and then enquire what remedy their is if we fail and fall ſhort after theſe hearty and ſerious endeavours. The firſt and laſt of theſe do moſt concern our knowledge, the middle our practice. And the knowing and doing according to our knowledge, and making uſe of the Antidote when we have miſcarried, will keep us in peace, from that trouble *which ariſes from ſin*. A wicked man *cannot* be in peace if he underſtand himſelf; and you muſt not think that I come to preſcribe to any but thoſe who will be Chriſts Diſciples, and follow him; (for to ſuch the text ſpeaks) And a man of a weak underſtanding *will not be in peace*; therefore we muſt grow in knowledge, if we would be without trouble; And a Chriſtian that walks careleſly, without obſervance of himſelf, *ought not* to be in peace till he grow more watchful, and then if he be ſurpriſed, he knows where to take refuge. But there is no ſanctuary in Chriſt for a trifling and unguarded ſpirit, without great ſorrow, repentance, amendment, and after-care and diligence. We muſt underſtand that every indiſpo-

indiſpoſition of body is not a ſin, and that our peace muſt not be broken, becauſe we are not alwaies in the ſame temper, nor cannot ſo cheerfully do our duty, *&c.* We muſt kuow that a ſudden ſurpriſal, a haſty paſſion, a ſudden thought is not to break us all in pieces. And on the contrary, we muſt know that our voluntary admiſſion even of theſe, or letting of them ſtay, our not watching againſt them, and our frequent falling into that ſin, which at firſt did but ſurprize us, muſt trouble us; and there is no place unleſs we grow better, and more ſeriouſly mind our duty.

Study therefore the Chriſtian Religion, as it is contained in the Goſpel, and then thou wilt find there is but this one thing more to be done to keep thee in peace, *viz.* a careful endeavour to live as thou art directed. And the ſum of the Goſpel is this, *Live ſoberly, righteouſly and godlily*; and where after all our care we fail, *If we confeſs our ſins, he is faithful and juſt to forgive our ſins, and the blood of Chriſt cleanſeth us from all unrighteouſneſs.* This firſt rule I conceive will make very good way for all the reſt into our ſouls, and will

Tit. 2. 12.
1 Joh. 1. 7, 9.

will have a kind of univerſal influence into us upon all occaſions. We need be offended at nothing, if we have a care not to offend God. And I think he ſaid truly, who affirmed, *That there is no Joy but in God, and no ſorrow but in an evil conſcience.*

II. As thou muſt know thy duty, *ſo labour to diſtinguiſh between thy own duty, and another mans.* And this will keep thee from being troubled at the *actions and carriage* of men in the world towards thee and others. If men ſlight us, and deſpiſe us, and ſpeak evil unjuſtly of us, and take away our good name, yea, if they take away our eſtates, *&c.* if we be not angry, nor filled with hatred and deſpight, nor retaliate their wrongs, then it is not we, but they that ought to be troubled: Our duty is ſecured, and therein we ſhould rejoyce. And I may take occaſion here to obſerve, that we may learn our duty by their ill behaviour, and ſtudy the more to avoid thoſe things in our ſelves, which do ſo much diſpleaſe us in others. If we be at all troubled, let it be rather for the ſin of him that injures us, than for our own ſuffering.

This

This rule may be put into other words, which will make it perhaps comprehenſive of more caſes, Let us conſider what is in our own power, and what is not.

There is nothing in thy own power, but thy own will and choice; all other things are in the hand of God, or in the power of other men. It was never in thy power to be handſom, or witty, or born of noble or vertuous parents, *&c*, why then art thou troubled about ſuch things? but it is in thy power to be good and vertuous thy ſelf, to have a beauteous ſoul, and to be rich in good works, *&c*. and if thou be not thus, then thou art concerned. If mens tongues be unruly, and their hands be violent, and thou ſuffereſt unjuſtly by both, how canſt thou help it? Thou art not troubled if a Dog bark, or an Aſs kick, becauſe it is their nature, and thou canſt not rule their motions: And here the caſe is not at all altered; for the tongues of men are as little in thy hands, as the mouthes of Dogs. Theſe do alwayes bark (as a judicious Author ſpeaks) at thoſe they know not, and it is their nature to accompany one another in thoſe clamours; So it is with

Sir. W. Raleigh.

with the inconſiderate multitude. Since theſe therefore are wholly in anothers choice, they fall not under thy deliberation, and therefore are not fit for thy paſſion. Our anger at him that reproaches us, may make us miſerable, but it cannot prevent what he hath in his power. Thou maiſt do well, and none can hinder it; but to meet with no oppoſition is not in thy choice. Do what thou canſt, the world may make thee ſuffer; but do what they can, thou maiſt ſuffer contentedly. A Philoſopher they ſay comforted himſelf on this faſhion, when his daughter proved a wanton; It is none of my fault (ſaid he) and therfore there is no reaſon it ſhould be my miſery. If our children be not as we would have them, if we endeavour they ſhould be ſo, we may comfort our ſelves with ſuch arguments as theſe; *It is in my power to inſtruct them; but not to make them good; I can do my duty to them, but cannot make them dutiful to me.* Conſider I beſeech you what an unreaſonable a thing it is that we ſhould depend upon the will of other men for our peace, and not upon our own. Or as a great Philoſopher phraſeth it, That we ſhould have no more

more reverence to our selvs, than to place our happiness in other mens souls. If they have shown what is in their hand and power to do, let us next shew what is in ours, and that is, not to be troubled; and so let the matter rest, unless they have a mind to renew a vain attempt. By observing of this rule we shall reap sundry benefits. The *censures* of men will not molest us, because it is no part of our duty that men should speak well of what is well done. That we should have the approbation of others, is not in our choice, and so it is not in our charge: It is not incumbent upon us that nothing we do be not mis-interpreted, and wrong apprehended. In doing well is our comfort, and in speaking well of others, this let us mind, and think our selves no further concerned. It will keep us likewise from *intermedling with other mens business*, and engaging our selves in matters that belong not to us, which breeds men no small trouble. It is our duty to do well, but not censure other mens doings. When the Scholars of *R. Nechoniah* asked him, How he prolonged his dayes, to such an age? He answered, I never sought my own honour by

--ἐν ταῖς ἄλλων ψυχαῖς τιθεμέναι τὴν εὐμοιρίαν, *M. Anton. l. 2. Sect. 6.*

by anothers diſgrace; nor ever ſpoke evil of another, and was liberal of the goods which God had given me. This was his way to live in quiet which he thought was he way to live long: but it is too common a fault among us, That we put our hands into other mens work, and ſo trouble both our ſelves and them alſo. The buſineſs of a ſubject is to obey his Prince, and of a ſervant to execute his maſters Commands, *&c.* But men fooliſhly diſturb the world, by taking upon them the authority of calling their prudence in queſtion; and finding fault with that which they have nothing to do with all.

This rids us likewiſe of *curioſity*, and enquiring into other mens affairs, or matters done abroad, which as the wiſe man notes (*Eccleſ.* 7. 21.) may occaſion ſome diſquiet unto us, unleſs we relieve our ſelves at laſt by this rule; whereby we might have found help at firſt, by not hearkning to private talk.

CAP.

CAP. VI.

Two rules more concerning the choice of means, and careleſneſs about events.

III. *IN the doing of thy duty, make a prudent choice of the fitteſt means.* Prudence is proper to a man: For Angels have ſomething better (*viz.* intuition) and brutes have nothing ſo good. Do therefore like a man; be deliberate, and chooſe diſcreetly; which two are oppoſed unto raſhneſs and careleſneſs, which are the authors of no ſmall troubles. Prudence ſaves men a great deal of labour in the doing of their duty, and a great deal of trouble for the doing of it, *i. e.* it keeps us from being moleſted either by our ſelves or others; and
Eccleſ. 8. 5, 6. therefore *Solomon* bids us not only keep the Command (which is doing of our duty) but alſo diſcern time and judgement, which relates to our diſcretion.

Some men will bring to paſs the ſame thing which others do but endeavour, with more facility and leſs noiſe, becauſe, as the ſame wiſe man ſaith, *Wiſdom is better than ſtrength.* As far therefore as is lawful, let us become all things

things to all men, that we may live in peace and quietneſs, and let us not by a tumultuous handling of any matter, give them an occaſion to oppoſe themſelves unto us. Yea prudence will teach us to let ſome things alone, and not meddle with them, being either needleſs or elſe dangerous. As *Diogenes* ſaid to a man that deſired his letters of commendation, *That thou art a man, every one that ſees thee will know; and whether thou beeſt good or bad, he will ſoon know that hath any skill to make a difference; but if he have no skill, he will not know thee, though I write a thouſand times unto him.* But when it is fit to do any thing, let us remember that there is a nearer way ſometimes to the end of a buſineſs, than that which is ſtrait forward, and it will be leſs trouble to ſeek it out, than to go on in the ordinary path. The purchaſe of peace is worth all our ſtudy, and if we can obtain it by Art and prudent compliances, we ſhall find that we are gainers by our labour. Raſhneſe and violence ſometime create us more trouble than men would otherwiſe have brought upon us. We run our ſelves into broils and tumults, and kindle flames about

Arrian. Lib 2. cap. 3.

about us with our own breath, when other men would let us live in peace and not diſturb us. Let us therefore not only be innocent, and *mean* well; but wiſe alſo, and *menage* well. Next after honeſty and integrity, let us ſtudy prudence and diſcretion; ſo as not to be alike zealous in all things, not paſſionate and haſty in any thing: but as St. *James* ſaith, *to ſhew out of a good converſation our works with meekneſs of wiſdom.* This prudence is a large thing, and of great uſe in every action of our life; and therefore it muſt not be expected that I ſpeak to every part of it; but I ſhall conclude this particular with a ſaying of one of the Hebrew Doctors; There are three ſorts of men whoſe life is no life, *miſericordes*, *iracundi*, *melancholici*; Thoſe that paſs by all faults; thoſe that are angry at all, and will paſs by none; thoſe that are melancholy, as though they were angry and diſpleaſed not only with all others, but with themſelves.

Eccleſ. 10. 10, 12.

Jam. 3. 13.

V. Buxtorf. Lex. Talm. voc. רתחן.

IV. When thou haſt uſed thy prudence, When one bade a friend to *Gratilla* to ſend her no relief, becauſe *Domitian* would take it away, ſhe bravely ſaid, *I had rather he ſhould take it away, than I not ſend it.* *Duty*, not *ſucceſs* is to be conſidered. *Be not ſolicitous about events.* This

would

would be a great preſervative againſt *fears* of what may happen, and againſt *vexation* for what is happened. For to what purpoſe ſhould we trouble our ſelves either with one or the other, when all our prudence and skill cannot help it? Fear indeed betrays our ſuccours, and diſarms us of our weapons, and makes us run into thoſe dangers which our prudence might have prevented. If we can therfore act prudently and diſcreetly, it ſupoſes that we are not diſpirited, and will likewiſe ſecure us from ſo being. And if the doing as well as we can, and as wiſely as we are able, will ſatisfie us before hand, and make timorouſneſs unreaſonable; then ſo it will ſatisfie us afterward in croſs events, and not let us trouble our ſelves with a fruitleſs repentance. The Counſel of the ſon of *Syrach* is excellently good, *Do nothing without advice, and when thou haſt once done, repent not.* For I believe moſt men may ſay the ſame, which that perſon did, who had ſo many ſtrange changes in his life; *If I had not uſed not to repent of any thing I had voluntarily done, even of that which fell out ill, I had lived altogether miſerable.* Do

Eccleſ. 32. 19. *Quod ſi non conſueviſſem non pœnitere ullius rei quam voluntate feciſſem etiam quæ male ceſſiſſet, prorſus vixiſſem infeliciter.* Cardan.

thy best therefore, and then leave the success to God.

CAP. VII.

The knowledge of our selves, together with consideration of the necessary consequents of every thing, are two other remedies against trouble.

V. *Consider thy own sufficiency, and undertake no more than is fitting for thee.* If we did live by this rule, and not strain beyond our ability, we should be kept from *trouble in our employments.* * *As one may*, was a saying of *Socrates*, and a sentence of great import. Let every one know what he can do, and let him not meddle with matters too high for him, and so he may quiet himself, as *David* tells us by his experience, *Psal.* 131. 1, 2. Let our desires be according to our power, and let that also be the measure of our actions, and then we shall not implicate and intangle our selves in things beyond our reach. The Pye must not think to sing as well as the Nightingale, nor the Parrot to talk like a man: every one

* Καλὸν τὸ εἰδέναι τὴν αὐτοῦ παρασκεύην καὶ δύναμιν, ἵν ἐν οἷς μὴ παρασκευάσαι ἡσυχίαν ἄγῃς, μηδ' ἀγανακτῆς εἴ τινες ἄλλοι πλεῖον σοῦ ἔχουσιν ἐν ἐκείνοις. *Arrian. l. 2. c. 6.*

one is not made to govern States, to diſtribute Juſtice, to reſolve great doubts, and to end controverſies. Some men muſt be content to govern their Families and themſelves, to underſtand plain truths, and practiſe them, leaving the reſt to men of greater depth and learning. So *Siracides* directs: *Seek not out things that are too hard for thee, neither ſearch the things that are above thy ſtrength; that which is commanded thee, think upon with reverence; for it is not needful to ſee the things that are ſecret.* What he ſaith in that one inſtance, may be ſaid in all other. Take not upon thee a Calling that is above thy wiſdom: and ſtrength, and ſpirit; for when thou ſeeſt thou canſt not do theſe things which by thy place and office thou art engaged unto, it will be a matter of infinite vexation, and endleſs diſtraction to thy mind. It is of ſingular uſe here for every man to obſerve his own Genius and diſpoſition, and to follow that; being contented to be ignorant of, and unable for other things that are without his capacity. It is enough for ſuch a little creature as a man to be good for one thing, and ſo we may ſtand in need of

Eccleſ 3. 21.

one another. If he will venture upon things without his compaſs, at his own peril and trouble it muſt be; and that were the leſs matter, if it would not
Pr. 25. hazard other mens trouble alſo. *Without eyes thou ſhalt want light*, ſaith that wiſe man in the forementioned Chapter; and what wonder is it if thou doſt? If men weary themſelves in vain when they have no aptneſs to ſuch things as they undertake; it is but natural, and may be amended by the old
Eccleſ. 37. 27, 28. rule, *Know thy ſelf*. My ſon, (ſaith *Siracides*) prove thy ſoul in thy life, and ſee what is evil for it, and give not that unto it. For all things are not profitable for all men, neither hath every ſoul pleaſure in every thing. And as an appendix to this rule, give me leave to add this: *Imploy thy ſelf in as few things as thou canſt*: undertake not much buſineſs. This is the royal Philoſophers rule, *Do but a little if thou wouldſt have much quiet, Peace ariſes not only from good imployments but alſo from little*: mind alwaies needful things, and let the reſt alone. Therefore when we are going to do any thing, let us ſay, *Is not this in the number of needleſs things?* but as then he adds, have a

Ὀλίγα πρᾶττε ἂν μέλλῃς εὐθυμήσειν, &c. M. Anton. l. 4. 24.

Μή τι τῶν περιττῶν ἐστι τῶν ἀναγκαίων.

care

care not only to cut of impertinent and unneceſſary *actions* but *thoughts* and *imaginations* alſo. Our Saviour ſeemes to ſay the ſame in the Goſpel of St. *Luke*; Martha, Martha, *thou art careful and troubled about many things.* Luk.10.41 Flies diſquiet us not by their ſtrength, but by their number; and ſo do great affairs not vex us ſo much as a number of buſineſſes of little value. But if we muſt be employed in many, let us not make too much haſt to have done, for we ſhall but incumber our ſelves; and let us diſpatch them in due order, one after another, or elſe we ſhall do none well to our own content.

VI. *Conſider the conſequent of every action, and of every thing*; and either chuſe all its appendant troubles and inconveniencies, or elſe let it alone. There is nothing in the world but it is as a Lilly among the Thornes; every Roſe hath its prickles about it; and there is nothing ſo deſirable but it hath ſome aſſociates we could wiſh ſeparate from its company. The beſt thing in the world hath its faults; and therefore if we would have peace, let us conſider alwaies the τὰ ἀκόλουθα, as *Epictetus* ſpeaks, the things that follow or accompany

every action, and every condition; and either let us not chuſe the thing it ſelf, or elſe receive all its retinue together with it. By this means we ſhall ſave our ſelves the trouble of repentance for a fooliſh choice, and we ſhall not be put to the unwiſe mans complaint, *Non putaram*, I never dreamt of this; I imagined not there had been all theſe unpleaſing things mixed with what I deſired. Who ſhould have thought of this but thy ſelf? How like an Ideot doſt thou look in thy own thoughts, when thou art thus ſurprized? How ridiculous doth it appear for a man to ſit down and cry like a child, If I had known thus much, I would never have made ſuch a venture; I would not have medled with this calling or buſineſs if I had thought there would have been ſo much trouble in it: Thou ſhouldſt have thought of this before, and then have made this choice. Honour muſt be choſen, *Cum ſuo onere*, with its ſuiters and followers, and publike appearances, *&c.* And ſo marriage muſt be choſen with all its cares, the diligence of pleaſing another, the loſs or undutifulneſs of children, *&c.* and ſo every office with its incumbrances

ces and difficulties. Yea, the service of God as well as service of men must be chosen in the same manner. We must in all our choices take all, or none, or else be miserable. And if we have not had this forehanded care, it is so much the harder to relieve us, because possibly we cannot do or endure all things in which we are necessarily engaged; yet let us resolve to do them as well as we can, and make a vertue of a necessity. If it be not in our liberty to chuse our condition, yet let us now resolve to chuse all its inconveniences, , and make that light by patience and constancy, which cannot otherwaies be amended. And indeed it is the unhappiness of most men to be involved in many things before they either can or do consider; whereby they are in danger to lead a life full of miseries, unless for the time to come they be better advised before they chuse, and find means to content themselves in regard of what is past. Luk. 14. 28, 29.

CAP. VIII.

It is of great import to conſider well what we enjoy, and we ſhould caſt that in the Ballance againſt our wants, which is the ſubſtance of one rule more.

VII. *COmpare what thou haſt not with what thou haſt, and ſee which is better.* This will keep the from trouble for what thou wanteſt, and thy *deſires* ſhall not diſquiet thee. Tell all the joynts of thy body, and compare them with the want of a finger, or an eye, or any ſuch member. Whether is a hundred or one more? Thou art poor, but thou art well, and haſt many good friends, *&c.* or perhaps thou haſt none; but thou haſt all the hoſt of Heaven, the Sun, Moon, and Stars, and all the Elements; and the providence of God, and the charity of all well diſpoſed people as much as another man. Thou maiſt walk in thy neighbours field, yea in thy enemies ground, and enjoy all the pleaſures of the morning, and recreate thy ſelf with all the ſweet odors, and behold the beauty of all Gods creatures, and delight in that which

which God delights in. Why then ſhouldeſt thou be ſo diſtracted? Thou goeſt a journey and art diſappointed of thy ends, and doſt loſe thy labour, but thou eſcapedſt theeves and robbers; or villains ſet upon thee, but they ſaved thy life, they have not robbed thee of thy land, *&c.* Thou haſt loſt a child perhaps, but how many haſt thou remaining? or is not thy husband or wife well? or if they be gone, and thy eſtate alſo gone, and thou thy ſelf ſick alſo, and the caſe be ſuppoſed as bad as can be, yet art thou not alive? and what wouldſt thou not part withal rather than die? thou wilt not I know exchange thy hopes of ſtaying in the world for all things elſe, for they are nothing unto thee, if thou beeſt not.

But you will ſay; This is very cold comfort to conſider that a man lives. Think then further that there are thouſands of good people that pray for thee every day, and all thy good neighbours pitty thee, and will ſtrive to relieve thee; or if this will not do, conſider that though thou wanteſt temporal things, yet thou enjoyeſt ſpiritual. Thou art ſick, but thy ſins are pardoned, (for to Chriſts Diſciples I ſpeak)

or if they be not (and I muſt ſay ſomething to others) then I ſay firſt, I cannot blame thee that thou art troubled; but then why doſt thou trouble thy ſelf that thou art poor, or ſick, or any thing elſe, but only for this, that thou art a condemned ſinner? What ſhould a damned man do with riches? Why doſt thou trouble thy ſelf about ſuch little things as the loſs of a child, when thou haſt loſt thy ſoul? Yea why art thou troubled more that thou art ſick, than that thou art not like to be ſaved? What folly was it in the man that complained his ſtocking was rent, and minded not the wound of his leg? one would think the great trouble ſhould ſwallow up the other, though it cannot cure it; and thou ſhouldeſt be moſt ſollicitous how to get ſin pardoned, whether thou doſt live or die. But

Secondly, If thy ſin be not pardoned; and therefore thou deſireſt to be well, yet it is a huge mercy that there is hopes it may be pardoned. And if thou doſt underſtand thy ſelf, thou wouldſt not loſe theſe very hopes for all the riches in the world, and the beſt ſtate of health thou canſt imagine. But to return; ſuppoſe thou art a perſon truly

truly fearing God, but art troubled that thou haſt not ſuch ſweet friends, and good company, and delightful ſociety, and art not ſo eſteemed and regarded, or haſt not the fortune which attends upon others. * Yet thou haſt thy ſelf, and thou haſt a good conſcience, and thou haſt God, and his Son and Holy Spirit, and the promiſes of the Goſpel, and the hopes of heaven, and joy in the Holy Ghoſt. Which now doſt thou judge greater? thy wants, or enjoyments? Such a man who hath deſerved of thee, doth not love thee perhaps, nor regard thee, &c. But what then? he cannot take away the love of God, nor the love of his children, no nor thy love to him neither.

* *Eſt ne aliquid tei ipſo pretioſius? Nihil inquies. Igitur ſi tui compos fueris, poſſidebis, quod nec tu amittere velis, nec fortuna poſſit auferre.* Boeth. l. 2. de Conſol.

Now if it be thus in theſe and all other caſes, I pray tell me who will pitty him that hath many ſoft pillows whereon to lay his head, and he will needs lay it on a ſtone? that hath many pleaſant places wherein to repoſe himſelf, and none will ſerve him but he will ſit upon a buſh of thorns? Surely they are in love with ſorrow and melancholy, who enjoy ſo many bleſſings and contentments, and will forſake

ſake the pleaſure of them, to pine away in the company of their wants. Conſider I beſeech you, is there more cauſe to be troubled for the want of thoſe, or to rejoyce for the poſſeſſion of theſe other? or by what reaſon ſhall the abſence of ſome things ſpoil all the ſweetneſs of thoſe that remain? why ſhould thoſe be more able to comfort us if we had them, than theſe we now have? This is the moſt manifeſt cheat of our ſelves that can be; * No man likes that which is his own, and yet every one thinks that he ſhall be well pleaſed in the condition of another man. He thinks that he ſhall be contented with that wherein the other man is not contented himſelf. By what argument I pray you is this concluded? how fooliſhly do we ſuborn our deſires and hopes to betray our duty and comfort? If he be not contented in his condition (but perhaps think ours to be better in which we alſo are not contented) why ſhould we think to find contentment in it? But if he be content in his eſtate, then ſo may we be in ours. What any man is, that every man may be. Therefore if thou canſt not ceaſe complaining, I muſt adviſe thee to handle

* *Quis eſt ille tam felix, qui cum deſiderit impatientiæ manus, ſtatũ ſuum mutare non oderit?* Boeth.

handle thy ſelf roughly; and when thy mind is troubled, whines and cries for ſuch and ſuch a bable, do with it as we do by children when they cry they know not for what, affright it with the repreſentation of ſome terrible thing; ſhew it the pains of hell, ask it how it likes to burn in eternal flames, and whether it can be contented to be damned. Let it ſee there is ſomething in deed to cry for, if it cannot be quiet; and bid it tell thee whether it be an eaſie thing to dwell with everlaſting burnings. And when it ſtarts at the thoughts of them, bid it be quiet then, and well pleaſed if it can fly from ſuch a miſery, whatſoever elſe it can endure.

And to make this conſideration the more efficacious, when thou conſidereſt what thou haſt, frame to thy ſelf ſuch an apprehenſion of that thing as thou haſt of it, when thou doſt want it. *Underſtand now what thou doſt enjoy, as thou wouldſt do if thou didſt not enjoy it.* Conſider how deſireable health is to a ſick man, or friends to a poor man, *&c.* And ſo let them be in thy eyes. Thou wanteſt plenty, but thou haſt enough; thou wanteſt riches: but thou haſt health; thou wanteſt health,

but

but thy ſins are forgiven : Conſider now, ſuppoſe thou wert ſick, or thy ſins were not pardoned, in what a caſe wouldſt thou then be ? what wouldſt thou moſt complain of ? for the want of them, or for the want of the things thou now groaneſt under ? Anſwerable to the trouble thou ſhouldſt have in the want of thoſe things, let thy quiet be now in the poſſeſſion of them ; and as thy grief for the want of ſuch things would exceed all that which is in thee at preſent for the want of others ; ſo let thy preſent thankfulneſs and contentedneſs be, that thou wanteſt them not ; which is another way of making this rule efficacious, *Compare the want of the things thou haſt, with the want of the things thou now haſt not.*

CAP.

CAP. IX.

Two Conſiderations more: one of the wants of others: another of the uncertainty of our own enjoyments.

VIII. IF thou doſt conſider what thou wanteſt, and canſt not but look upon it, and compare thy ſelf with others, then *Compare thy ſelf with all men, and not with a few:* Or ſecondly, *With the whole condition of thoſe few, and not with ſome part of it*; and this will be a remedy for the ſame kind of trouble from *diſcontent, and from envy*, with all evils of like nature. Firſt, I ſay look upon all men, and thou wilt ſee there are thouſands of perſons with whom thou wouldſt not for any thing change conditions. By what law then is it that thou muſt needs only gaze above, and take no notice of thoſe beneath? that thou muſt look on him only who is carryed on mens ſhoulders (as one did excellently reſemble this folly) and think it is a fine thing to be ſo mounted; and never think of the poor men that carry him, in whoſe place thou wouldſt by no means ſtand.

Thou

Thou art not alone in the condition wherein thou art; yea there are thouſands in a worſe; and yet (which is more) they are contented. Down with thy high looks, and ſtare not only upon the great Mountains; be content to take notice a little of thoſe that ſit in the Valleys, yea of thoſe that embrace a dunghil. Or, Secondly, if thou canſt not keep thy eyes off from thoſe great men, then compare thy ſelf with the whole of them, and not with ſome one piece, and then tell me whether thou wouldſt wholly change conditions with them, and be as they are. Are there not many inconveniencies in their condition which thou wouldſt not meddle withal? thou wouldſt have his wealth, but not his cares, nor his fears, nor his ignorance perhaps and folly, nor wouldſt thou be troubled with his vices. To be ſhort, none of you would have been the rich man in the Goſpel for all the world: *Lazarus*, as miſerable as he was, would not have been in his caſe. Nay you will ſcarce fancy [illegible] ſo compleat, but there is ſ[illegible] other in our ſelves that [illegible] which we would keep, [illegible] he hath too. But

Luk. 16.

why

why muſt thou needs have all? why muſt every one elſe be deplumed for to trim thee? why muſt none elſe be pleaſed but thy own ſingle ſelf? And beſides ſeeing there is ſomething in thy ſelf, which thou loveſt more than all the world, and wouldſt ſtill be that, whatſoever elſe thou changeſt; why cannot that content thee, and give thee reſt, ſeeing it is ſo much worth to thee? he that will go about to make an anſwer to me, will cure himſelf, unleſs he reſolve to be unreaſonable. Let me ſubjoyn this one rule which tends to the ſame purpoſe with the former, and will comprehend all of this kind. *Diſtinguiſh between real needs, and artificial; i. e.* thoſe needs which God made, and thoſe which thy own fancy hath created. It is moſt certain that the needs which God hath made are but few, and ſoon filled, and God hath made proviſion for them: therefore all this kind of trouble flowes from thy own fancy, which if it pleaſes, can create a thouſand neceſſities to it ſelf, which are indeed none at all; and by the ſame reaſon that it makes a thouſand, it may create ten times as many; for there are no limits when once we are gone

gone beyond nature and neceſſity. If theſe needs therefore are a burden to thee, blame nothing but thy own folly, and by the help of Gods grace, ſeek a cure in thy ſelf. Reduce thy ſelf to nature aud real needs, and thou wilt never be troubled about theſe matters, becauſe thou wilt alwayes have what nature deſires; yea the way to have that, is not to deſire any more. So a wiſe man among the *Jews* once ſaid *Quære id quod tibi neceſſarium eſt*, &c. *Seek that which is neceſſary for thee, and leave that which is not neceſſary: for by leaving to follow that which is not neceſſary thou wilt obtain that which is.* I remember that when ſome blamed *Cato* that ſuch a man as he *would* be in want, (as we ſpeak) he blamed them rather becauſe they *could* not want, *viz.* ſuch things as thoſe which are not really needful for us. And I think he might have blamed them alſo upon this ſcore; *That they were in want, becauſe they thought they were.* And if we would but deny our ſelves ſometimes in unneceſſary deſires, even when it is in our hands to humour our ſelves and gratifie our deſires, it would be of excellent uſe; for we muſt remember that

that as long as the things of this world are empty and finite, our *trouble will not end by ſatisfying, but by ceaſing our deſires.*

Count nothing certain which is without thy ſelf; and think thy ſoul, not thy body to be thy ſelf. Thou mayſt be certain of thy own choice, if thou knoweſt thy ſelf; and thou canſt tell what thou wilt do; but thou canſt not be certain what will be in the world, or what other men will do; and therefore reckon upon nothing as conſtant and ſtable, but thy own reſolution, which may be conſtant if thou pleaſeſt, And this will keep thee from *trouble about what thou loſeſt.* When health and riches, and ſuch like things are gone, then thou canſt ſay, I never made account that they would ſtay. It was accounted of old a piece of great wiſdom to wonder at nothing; and this is the way to it, which thing alone the Poet thought was almoſt enough to make one happy and keep him ſo. IX. Μηδὲν θαυμάζειν.

Nil admirari propè res eſt una, Numici,
Solaq; quæ poſſit facere & ſervare beatum. Horat.

But he will not ceaſe to admire that knows

knows not the nature of things; and he knowes nothing, that doth not ſee they are conſtant only in inconſtancy.

CAP. X.

Three directions more ſhewing how we ſhould ſhut the world out of our ſelves and avoid ſelf-flattery, and take heed of a raſh anger at our own ſelves.

X. *WHat is without thee, keep it as far as is poſſible, without thee.* Let many things not come in unto thee, nor do thou go out to them. *i. e.* Let not them into thy heart by love; and let not thy heart go out to them by deſire. Make few things to become a piece of thy ſelf, which are without thy ſelf; For if thou loveſt many things of which as I ſaid before thou canſt not be certain, thou wilt be often troubled at their loſs, or at their danger. This rule may ſerve alſo to fortifie you againſt the ſame kind of trouble (among others) for the relief of which I preſcribed the former. *Keep but every thing there where it is, and all is ſafe.* If the world change and

and alter, that is nothing unto us, if it be not within us. If it have no hold of our hearts, how are we concerned in its various mutations? We ſhall never ſuffer together with the world, if it be not a part of us. But if we ſet open the door and entertain it, if we embrace it, and let it dwell in us, by our love cleaving to it, then we ſhall be as it is; and nothing can give us a remedy, but the caſting of it out again, and ſetting it where it was, quite out of our ſelves. It is a true rule, that *no good can bring us any pleaſure, but that againſt whoſe loſs we are prepared.* He that is in fear doth not ſincerely enjoy: and it is as true, that *we ſhall have no mind to loſe that which we love dearly.* Now what a miſerable caſe is this, to be troubled with fear while we have a thing, leſt we loſe it; and be troubled with grief when it is gone, becauſe we have loſt it? But I have taught you how to provide againſt both theſe, and againſt all ſudden accidents and changes that are in the world. Keep thy ſelf as thou art. Let very little in, which is without. I ſay *very little*; becauſe ſome things preſs into our hearts, and get into

into our affections whether we will or no. We cannot but love ſome agreable perſons: and there are others whom we ought to love; becauſe of the obligation we have to them. Theſe take ſuch hold of our hearts, that they become a piece of it: and we ſeem to have loſt half of our ſelves, when they are gone. Againſt this there is no remedy but one: *Since they will be within us, let them not take up the beſt room there.* Make them know their place; and keep them below God and our Saviour, and his pretious promiſes. Do but love thy Creator and Redeemer above all; and thou wilt find fulneſs and ſatisfaction there, when the departure of a very dear Friend hath made a wide breach, and a great vacuity in thy heart. The next rule alſo may help to give ſome relief, if thou doſt but uſe it in good time.

XI. *Do not promiſe thy ſelf that which God never promiſed thee.* This heals all the evils which ariſe from *vain hopes*, and cools the anger of thoſe ſores which are cauſed by fruſtration of our expectations. It is lawful to deſire ſeveral things which are uncertain, if God

God ſee them good for us; but let us not promiſe to our ſelves any of them. Do not enjoy thy friends or any other good, as if thou hadſt a leaſe of them for thy life. Do not entertain thy thoughts with promiſes of contentment in ſuch a relation and ſuch a condition, nor of ſucceſs in ſuch an enterpriſe, no though thou goeſt about it wiſely: But promiſe to thy ſelf pardon of ſin, and eternal life, if thou doſt thy duty, and the grace of God to help thee for to do it, if thou pray for it, and wilt uſe it: for all theſe things God hath promiſed to give us. *Solomon* ſaith, *Eccleſ.* 9. 11. that *the race is not to the ſwift*, &c. but time and chance happeneth to them all: Now becauſe men know not the time when things will alter, and which is worſe, promiſe to themſelves thoſe things, as if there were no time nor chance, but what they fancy; therefore he ſaith *ver.* 12. *that evil falleth ſuddenly* (and therefore ſadly) *upon them. Hope and fear* are two great inſtruments of our trouble, and we muſt cure them both, as I have directed in this and the former rule. And if we will hope for any thing, let it be (as I ſaid before)

in

in the days of our ſorrow and adverſity to ſupport our heavineſs, not in the dayes of proſperity, to pleaſe our fancy. We have good things enough then to comfort us; and if we will ſpend our thoughts in airy hopes, we make our ſelves miſerable two wayes; we loſe the pleaſure of what we have, and never enjoy what we look for. And therefore I think he made a good anſwer who being asked which mans grief never ceaſed ſaid, *Cujus cor non acquieſcit in præſentibus*, whoſe heart is not contented with what he hath at preſent. And he likewiſe was well imploy'd, who for fifteen years together with great pains endevoured to get the habit of *Hoping* for nothing; eſpecialy ſince (as he ſaith) he did obtain it; for no queſtion he found a great eaſe to his ſpirit by it.

——— *Habitum nihil ſperandi, cui adipiſcendo 15. per tetus annis, maximo labore incubui, & obtinui.* Cardan.

XII. *Think that thou art moſt angry at thy ſelfe when thou doſt amend.* Many create themſelves no ſmall trouble by being troubled at the diſorder and diſquiet of their ſpirit in croſs accidents. And I give this rule to take off all that trouble which proceeds from diſpleaſure againſt our ſelves for our unquietneſs under Gods hand, or that trouble which

which we feel for the ſins we have admitted, if it hinder our duty. And this indeed is oft-times the greateſt inquietude and trouble of all other. Men roll their ſouls in very vexaticus and impatient thoughts, becauſe they were vexed and impatient; and ſo they commit that again which they ſhould cure, and unleſs they will ceaſe it, the diſeaſe will grow more deſperate. For they are impatient if their trouble be not cured, and their diſeaſe inſtantly healed. But alas! This which they take for the medicine is the very diſeaſe. Trouble doth but make the ſore rancle and feſter the more, and inflame the Feavour to a greater heat: Therefore coolly and mildly ſeek to amend thy trouble by ſome of the former rules that I have propoſed. Remember, the more thou vexeſt thy ſelf, the further thou art from being healed; and like a bird that is reſtleſs in a net thou art more intangled and perplexed. Go therefore ſeriouſly alwaies, and conſiderately about the cure, when thou art troubled at any accident, and think that this is a ſignification of the greateſt diſpleaſure againſt thy ſelf when thou art amended, and thy mind

is again in peace. You may ſee how calmly *David* argues himſelf into a ſtilneſs, *Pſa.* 42. 11. *Pſal.* 43. 5. *Why art thou caſt down O my ſoul*, &c. If he had fretted at this diſquiet which was in him, and raiſed ſtorms againſt himſelf, the commotion would but have been like a new boiſterous wind upon the face of the Sea already troubled, which would but make it more rough and reſtleſs. Let the Sun ſhine rather than the wind blow: I mean, with a clear underſtanding labour placidly to compoſe and appeaſe thy heart, and not by freſh guſts of black paſſion bluſter and rage againſt thy ſelf.

CAP.

CAP. XI.

Humility and ſelf-annihilation: knowledge and judgement; ſimplicity and purity; conſtancy and fixedneſs in one thing: are four excellent means to keep us from trouble.

THere are three or four Rules that are more General and Univerſal, which perhaps may ſerve inſtead of all the reſt for to heal all troubles from without, which becauſe they are ſo large and comprehenſive, I will ſuperadd.

Have a little eſteem of thy ſelf. *Superbus & avarus nunquam quieſcunt,* ſaith a devout Author; A proud man and a covetous never are at reſt. The leaves of the tall trees ſhake with every breath; and no man can open his mouth to whiſper an ill word, but a proud man is diſturbed. Whereas the obſervance of this rule, will make us ſay when we are contemned and deſpiſed, that they cannot think ſo low of us, as we of our ſelves, and then we ſhall not be moved. It will help us in poverty, ſickneſs and all miſ-fortunes whilſt 1. *Tho. à Kemp.*

we ſay *Leſs than the leaſt of all Gods mercies*. Our conceit ſure of our ſelves is the cauſe that we quarrel at every thing that happens, as if we were ſuch conſiderable creatures, that every thing muſt be done to pleaſe us, and God muſt rule the whole world according to our humour, yea and no body elſe muſt be ſerved and gratified but our ſelves. Some things there are which fall out that are good for others when they are ill for me, and therefore it is a high piece of pride for me to be troubled, as if I were ſuch a goodly thing that God ſhould mind none but me; and all creatures in heaven and in earth ſhould wait upon me, doing every thing according to my liking.

Away with this fond love of our ſelves and ridiculous over-weening. I beſeech you let us know our ſelves, and all will be well. There is no reaſon that ſuch poor things as we are, ſhould take matters ſo ill and unkindly at Gods hands as we do. We are well uſed, if we were in a worſe condition.

[2. *Labour to underſtand the true nature and value of every thing*: I will inſtance in a few things, That which is future

is

is uncertain; that which is born may die; that which once was not, may again not be. What hath hapned to others may happen to me. That which hath its value from fancy, is not much worth. That which can be bought, cannot be great. That which can do us no harm unleſs we will, need not be feared: That which a man can live without, he need not covet. Such like rules as theſe will the conſideration of the nature of things teach us; and then when we have learnt what they are, let us remember the uſual ſaying of *Epictetus, if thou loveſt a pot, remember it is a pot which thou loveſt*; *i. e.* a thing of a baſe nature, and alſo brittle and ſoon broken, and it is no great wonder, nor no great matter if it be. So in all other caſes, if thou loveſt a flower, or a man, remember it is but a flower, but a man. If thou hopeſt for any thing, remember thou haſt but only hopes. And thus doing thou wilt find much quiet from many occaſions of trouble.

3. *Have but one end, and bring all things to that:* Which in the great Emperors phraſe is thus expreſſed, Ἁπλωσον σεαυτὸν, *Reduce thy ſelf to a ſimplicity.* The true *M. Anton. l. 4.*

end, and that which is the greateſt, is ſuch an one that all things will promote it; and that end is the glorifying God, and ſaving our ſouls. Whatſoever falls out will advance this; and if we ſecure our end, what need we be troubled? *We may alwaies have what we would, if we would not have too many things, but only one.* For nothing can hinder our doing God honour, and advancing the good of our ſouls: yea without thoſe things that we account ſad, ſometimes we ſhould not attend that end. So *David* ſaid it, It was good that he was afflicted, elſe he had gone aſtray. Howſoever it fares with us, there is ſome grace or other to be exerciſed; and the exerciſe of every one of them is in order to what we deſign, Gods glory and our good. Remember therefore what our Saviour ſaith, *Luke* 10. 41. *Thou art careful about many things, but one thing is needful.* Mind that and thou needeſt not be troubled, becauſe thou maiſt alway mind it. The ſumm of this is, He that hath propoſed but one great end at which he levels all his actions, the obtaining of which nothing can hinder but all things promote, and which he may

Τὶς εἶ θέλεις σαυτῷ πρῶτον εἶναι, εἶτ' ἤδη ποίει ἃ ποιεῖς. *Arrian. l. 2. c.* 23. Tell thy ſelf firſt what thou wilt be, and then do all things that thou maiſt be what thou wouldſt.

may alway in every condition purſue, and need not be troubled. For every thing reſts ſatisfied in its end, and this he may alwaies have, if it be that which it ſhould be.

As we ſhould have but one end, *ſo let us have but one rule or principle of our lives.* I know you will be glad to hear what that one rule ſhould be. I cannot tell how to comprehend it in ſhorter words than theſe; *Let us alway will, and not will the ſame thing.* I told you in the firſt Rule of all, that we muſt acquaint our ſelves with the Goſpel. Now let us will onely thoſe things that Chriſt hath commanded, and refuſe only thoſe that Chriſt hath forbidden; and that is the principle whereby we may guide our lives, and it will never fail us. The truth is, that muſt needs be good, which a man can alwayes will; and it is impoſſible that any thing but what hath no evil in it, ſhould never ceaſe to be choſen by us. Let us reſolve therefore what things we will ever chuſe, and what we will ever refuſe; and for the reſt let them be as they will. Now Chriſt hath ſaid, Be holy, humble, meek, patient; but nowhere hath he ſaid, Be rich, be honour-

ed, or the like. The former therefore, and not theſe we muſt alwaies will. He hath bid us likewiſe, that we ſhould not ſpeak evil of others, nor hate them, nor return their injuries; but no where hath he ſaid, Do not ſuffer affliction, do not put up thoſe wrongs, *&c.* the former then are the things only that we muſt will not to do. And by this courſe it is manifeſt what a great way we ſhall go to the obtaining peace. For we ſhall alwaies be certain of ſomething. When a mans eſtate is gone, and his friends deceaſed, or the like, he may ſay, but I am here ſtill, and I can do what I alwaies could: *Chuſe the good and refuſe the evil.* I never did will not to be poor, nor to be deſtitute of relations, nor to ſuffer reproaches. They are other things that I make the matter of my choice; and I find that I am where I was, becauſe I can do thoſe things which are the only things which I chuſe to do. This will fortifie us againſt what men ſay of us. Follow Scripture and Reaſon, and let the world approve of what we do if they pleaſe. Nothing more troubles us than an ambitious deſire of every ones good word; but *Haud parum*

rum artis opus eſt, ſi quis ſtulto placere velit, ſaith the Proverb among the *Spaniards*; He ſhall have enough to do that would pleaſe a fool. But how much trouble he ſhall have that would pleaſe no body knows how many of them, is not to be imagined. He muſt not will one thing but ten thouſand; one thing this moment, and another the next, and innumerable contradictions at the ſame time to pleaſe divers men. Content thy ſelf therefore with this, God is ſooner pleaſed than men: reſolve upon his will to let that be thine; and keep to it. Chuſe that which no body can hinder, no accident can forbid; if thou cannot do Gods will, thou canſt ſuffer it; why then ſhouldſt thou be troubled, when thy own choice remains intire, and thou haſt what thou wouldeſt?

CAP. XII.

A Caution, and the Concluſion, ſhewing that theſe things ſuppoſe the practice of ſome more general Rules; and that we muſt not have theſe truths to get, when we have need of them.

TO prevent all miſunderſtanding, I muſt deſire you to conſider, that all theſe rules are ſuch, as ſuppoſe the uſe of ſome other, that have an univerſal influence upon all Chriſtian practice, and theſe muſt be joyned with them, not ſevered from them. As firſt, Prayer. Secondly, Giving thanks in every thing. Thirdly, Meditation of heaven and eternal bleſſedneſs. Fourthly, of Gods fulneſs, and the glories of his attributes. Fifthly, Of Chriſts death and Interceſſion, with ſuch like; to all which religious exerciſes, if we add thoſe rational and natural conſiderations, we may be well eaſed.

See Phil. 4. 6, 7.
2 Cor. 4. 17, 18.
Pſalm 31. 19. 42. 11.
Heb. 2. 17, 18.
Heb. 4. 15, 16.

The truth is, there are no ſuch cordials as thoſe of the Chriſtian Religion. Nothing can ſupport and comfort us ſo ſpeedily and ſubſtantially, as the belief, that *God was manifeſted in our fleſh*, and therefore

therefore hath a ſingular love to us and care of us: That the Lord Jeſus is exalted at the right hand of God; and that *we are members of his body, of his fleſh and of his bones:* That he hath a great compaſſion to us; and both power and will to relieve or ſuſtain us: That we ſuffer nothing but what he himſelf did; and are in the way to that glory where he dwells: And that he will certainly reward our patience, ſubmiſſion and reſignation to him with endleſs joyes. Theſe things we muſt alwaies have in our eye and in our heart. On theſe foundations we muſt lay the weight of our ſouls: Which will quiet our deſires, and baniſh our fears, and cut off vain hopes; and reſtore our very reaſon to a greater clearneſs and ſtrength: So that we ſhall be the better able to uſe all other helps, for the curing all the diſeaſes we labour under.

What remains then, but our hearty endeavour thus to ſettle and compoſe our ſelves? I told you at the entrance, That theſe Rules are not like to Phyſick that will cure us without our thoughts and conſideration: So now I muſt further remember you, that we muſt

muſt not think to take this courſe as ſome men likewiſe do Phyſick, juſt when the diſtemper is upon us, but when we are well and in quiet. When the trouble is once begun, and the diſeaſe hath ſeiſed upon our ſpirits, it is not ſo eaſily cured, and we cannot ſo well conſider. nor apply theſe leſſons to our minds; therefore we muſt uſe them as we do *Food*, which we take every day to keep us in health, and not as Phyſick, which we take but at certain times, when we find the humor ſtirring; *i. e.* We muſt work our ſouls to ſuch kind of reaſonings and diſcourſes as theſe are, we muſt bring our minds to ſuch a way of thinking as I have deſcribed, and make theſe rules ſo familiar to our minds, that they may be a part of our underſtanding, and a piece of our reaſon, not ſome forreign things to which we run for relief upon occaſion of need. We muſt ſtrip our ſouls of their former conceits, and cloath them with theſe notions. We muſt root out theſe weeds of bitterneſs, *High eſteem of our ſelves, and of worldly things, earthly love, unreaſonable deſire, fond hopes and expectations, raſhneſs and inconſideration,* and

and plant in their ſtead ſuch good principles as now have been commended to you, and take care that they grow up there. The government of the ſoul muſt be altered from the rule of popular opinions, and the tyrannie of fancies and imaginations, to the ſole command of Chriſtian reaſon. In this great alteration let us engage all our forces. Think how ſhameful it is to get all knowledge, and not to know our ſelves, nor how to enjoy our ſelves, and how miſerable he is that incompaſſes all the world, and ſearches into all things, only neglects his own peace, or ſeeks it among the occaſions of his trouble. Diſcharge thy ſelf therefore with all ſpeed of thy paſſions, of raſhneſs and haſty thoughts. *Learn thy duty, do it, know God, and thy ſelf, and the world; and when thou art once humble, prudent, thankful, and heavenly-minded, thou wilt not be diſpleaſed at what God or men do; nothing will trouble thee; or if any thing do, it will be this, that thou doſt theſe things no better, and art no more perfect in thy Art.* But this is the happineſs of ſuch a mans condition, that *thoſe who mourn ſhall be comforted*; and it is a pleaſure to be ſo troubled;

an

an eaſe to the mind, to be ſo aggrieved? No joyes here, like thoſe of an ingenuous ſorrow; no cup of beſſing ſo ſweet, as that which is mingled with tears of true contrition for our ingratitude. With a good ſaying therefore of a wiſe Doctor among the *Jews* I will conclude, who ſeeing a man very ſad and ſorrowful, thus addreſſed his ſpeech to him; *If thy grief be for the things of this world, I pray God diminiſh it: But if it be for the things of the world to come, I pray God increaſe it.*

A Consolatory

DISCOURSE

To prevent

Immoderate GRIEF

For the Death of our

FRIENDS.

LONDON,
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A Conſolatory Diſcourſe to prevent Immoderate Grief for the Death of our Friends.

SECT. I.

Wherein is ſhown the need of a Conſolatory Diſcourſe againſt the loſs of our Friends.

IT is left upon record by St. *Hierom* concerning *Paulina*, that though ſhe was a Lady, whoſe paſſions were under admirable government in other things, yet when any of her children dyed, ſhe was oppreſſed with ſo great a ſorrow, that he had much ado to ſave her from being drowned in the floods of it. But it is not ſo great a wonder that a perſon of the tenderer ſex ſhould feel ſuch a tempeſt, as that *David* a man of

The need of this diſcourſe.

of war, who had overcome ſo many enemies, ſhould himſelf be overcome with grief for a diſobedient Son. It is ſaid that a *Lacedæmonian* woman having ſent five ſons to a battel, ſtood at the Gates of *Sparta* to expect the event: and when ſhe met one coming from the Camp, ſhe askt him what was done. All thy five ſons (ſaid the man) are ſlain. Away thou fool (anſwered ſhe again) I enquired not of this, but of the iſſue of the fight. When he told her that her Countrymen had got the better; then farewel my ſons (ſaid ſhe) and let us rejoyce that *Sparta* is ſaved. But *David* it ſeems had not attained to this feminine courage, for he ſate be-
2 Sam. 18. 24. tween the gates waiting for news of the ſucceſs, and when he heard of the loſs but of one ſon, and he a Traitor to his Country, he could not contain himſelf till he came into the houſe, but went up to the *chamber over the gate* to lament his Son, as though he had loſt
V. 33. the day by loſing him. Nay he could not refrain ſo long till he came into the chamber, but he watered the ſtairs with his tears; and wept as he went up, ſaying, *O my ſon* Abſalom, *my ſon, my ſon* Abſalom, *Would God I had*

dyed.

dyed for thee, O Abſalom *my ſon, my ſon.*

This lamentation of his cannot but call to mind the tears which *Achilles*, another great warriour, ſhed over the grave of his friend *Patroclus*, where σμερδαλέον δ' οἰμωξεν, (as *Homer* ſpeaks) he wept moſt horribly as if he would have killed himſelf.

This love is ſuch a powerful thing, that if it hath placed any object in our heart, we can ſcarce ſuffer it to be taken from us, without rending and tearing our hearts in pieces. Such a ſtrange union doth it make between two perſons, that we can ſcarce give that man any welcome that brings us the news of a ſeparation. And therefore ſome of the ancient *Carthaginians* (as I remember) knowing how hard it is to love thoſe who bring us the tydings of the death of them that we love, would never ſend ſuch a meſſage but by the hand of ſome condemned man, whom they were never like to ſee again. I am ready here to interrupt my diſcourſe, and in the very beginning to fall into a paſſion with my ſelf, when I think how patiently we can ſuffer our ſouls to be divided from God whom we pretend

to

to love. O Love! how great things ſhould we do if we did but Love! how angry ſhould we be at the temptation which would draw him from us whom our ſouls Love!

Epiſt. ad Famil. pars 21.

Antonius Guevara had a Niece who was ſo paſſionately in love with a little Bitch, that at the death of it ſhe fell into a Feaver, and was fain to keep her bed. The good man did well rather to chide, than to comfort her, and to write a Satyr, rather than a conſolatory letter to her: but yet in that ſtrange paſſion of hers, we may clearly ſee how incident it is unto us to take heavily the loſs of what we love.

Now there is no greater love than that which is between near kindred and friends, and no man that knows the pleaſure of it, would diſſwade any from ſuch love, and yet it is neceſſary that we ſhould not mourn for them as if we loved nothing elſe; which will render it perhaps an acceptable piece of ſervice unto ſome, if I endeavour to eaſe them of this kind of ſorrow; and though I have touched but lightly upon other maladies (in the foregoing Treatiſe) yet I apply ſome particular plaiſters to this great and general ſore.

SECT.

SECT. 2.

Wherein is ſhown that we may grant nature leave to eaſe it ſelf by moderate tears; and two advices are given to keep us from making an ill uſe of this Grant.

YOu muſt not think that it is in my design to take away your trouble, by taking you off from all love and friendſhip; for that would be as ridiculous as the device to cure drunkenneſs by cutting up all the Vines. I would not have a man to love none but himſelf, out of a fear that he ſhould be troubled at the loſs of them, as much as at the loſs of himſelf. This would be to cure one evil by a greater, and to eaſe men of a ſhort trouble, by letting them want the conſtant eaſement and ſweeteſt comfort of our lives, which is our friends. Neither do I intend to write like a Stoick, and ſtupifie all your paſſions, ſo that you ſhould not mourn at all, for that is an impoſſible thing, if we have any love. Grace doth not root out nature nor quite dry up all our teares; but it rather makes our hearts more moiſt

We may mourn moderately.

moist and tender, and causes it to express it self in a becoming affection unto others; as *David* and that Lady may teach us. They are sturdy, not generous, that are void of all grief: they are rather hard than constant, rather unexperienced than reasonable, that forbid all sadness. But it is my design to bring you to a moderation both in love and in sorrow, that you may do as much as becomes good friends, but no more than becomes good men. Not to be sensible of evils, is not to be men; not to bear them patiently, is not to be Christians. It is neither to be hoped nor to be desired that we should shed no teares at all; but it is both necessary and attainable, that we should let them flow in measure. *Lacrymandum est, sed non plorandum. We may weep, but we must not wail and lament.* we must be natural, but we must be also reasonable: We must approve our selves both to men and unto God; that they may see we are loving friends, and that he may see, we are his dutiful children. *Est enim quædam & dolendi modestia.* For there is a certain modesty even in mourning, and it is as unseemly to weep immoderately, as it is not to weep at all.

Senec. Epist. 63.

And

And let none think that by this conceſſion unto nature and decency, the wound will be made incurable; and that it is eaſier not to mourn at all than to mourn moderately. Theſe are but the dreams of heavy ſouls; that think that none can ſtand ſtill, but they that are reſolved never to ſtir. It is ſaid indeed, that we may more eaſily abſtain from a thing of which we never taſted, than refrain from it after a little acquaintance. But this muſt be underſtood of pleaſure, and not of grief; When we have mourned a little, we ſhall ſoon ſee that there is neither pleaſure nor profit in our mourning. Or if any one ſhall think it to be ſome pleaſure, yet it will notwithſtanding be eaſily moderated; becauſe it is only the pleaſure of being eaſed of our loads that oppreſſed us, not of being ſatisfied with the preſſure of any delightful object. It is but the letting out of ſadneſs, not the bringing in of any pleaſure; and therefore when the heart is once eaſed of its burden, it will ſoon be perſwaded to mourn no more; for that will be the bringing upon us a new burden.

But then on the other ſide, as we may grant ſomething unto nature, ſo we muſt

muſt be ſure not to let it work alone. That we may weep moderately, it will be neceſſary to make reſiſtance to our ſorrows, and muſter up all the conſolatory arguments that are repoſited in our minds. Nature will do its part without our help. We need not ſtudy how to weep enough: nor uſe any arguments to perſwade our ſelves into tears. It is a ſuperfluons imployment to ſtrive to magnifie our loſs; for Fancy is apt to make it bigger than it is. It is a fooliſh trouble to be careful how to mourn, for teares will flow from us without any bidding. All our work muſt be to ſtop their paſſage as faſt as we can, and to make them flow leiſurely, not guſh forth with too great a violence. Our Reaſon and religion muſt be called up in all haſt, to make as ſtrong a dam as we are able to our ſorrow, or elſe if it have its courſe it may overflow us.

He is a baſe Pilot that leaves his tackling in a ſtorm, and ſuffers his ſhip to run along with the tempeſt; and no leſs ignoble and abject is his ſpirit, that permits himſelf to the guſts and Hurricanes of his own paſſions, and lets them drive him whither they, and not whither he himſelf pleaſes. But it is a degree

gree of madneſs to uſe reaſon it ſelf to make the blaſts more terrible, and when the ſtorm is too furious, by art and skill to conjure up more boiſterous paſſions. Who would pitty him that ſets his reaſon againſt himſelf, and ſtudies how to be as miſerable as his mind can make him? We need not be ſo in love with grief, as to create it to our ſelves. Nature as I ſaid, knows how to mourn without our teaching. We had need think rather how to bear our natural troubles, than how to lay more upon our ſhoulders.

But if we will make any oppoſition, we muſt begin before our paſſions are too ſtrong. They are too powerfull of themſelves, and we muſt not let them gather more ſtrength by our negligence. If we do not at the very firſt ſet our ſelves in a poſture of defence againſt them, they will ſeize upon our whole ſoul, and get every thing into their poſſeſſion. As ſoon therefore as our grief ſtirs, we muſt ſtrive to comfort our ſelves, and not either help forward or ſuffer our grief. If we go and bewail our friends as much as we can, and think to chear our ſouls afterward; we ſhall ſoon find that our ſouls are drowned with a flood,

and that it will be a long time before it be ſoaked up. When we give the leaſt leave to theſe paſſions, they will ask no leave of us afterward; but the ſoul will mourn like *Rachel*, and refuſe to be comforted. As ſoon therefore as thou heareſt of the death of thy friends, do not ſpend the time in bemoaning thy ſelf, ſaying, Alas! what a friend have I loſt! did ever any man part with ſuch a perſon? where ſhall I find one comparable to him in wiſdom, in love, in faithfulneſs, in all manner of ſufficiencies to make a friend? Do not, I ſay, after this ſort ſtand to aggravate thy grief; but inſtantly ſay, why ſhould a living man complain, a man for the puniſhment of his ſins? why ſhould I trouble and torment my ſelf with my own thoughts; why ſhould wind and tyde run together? how many reaſons have I to be contented? and ſpread them all before thy eyes, that they may dry up thy tears and ceaſe thy ſorrow. Labour, at leaſt, that theſe thoughts may tread upon the heels of the other: and, as ſoon as may be, overta..e them, and get the maſtery of them. And ſo doing, thou wilt weep as much as is fit, but no more than thou oughteſt.

Nature

Nature will be ſatisfied, and thou thy ſelf not aſhamed. None will think that thou art not grieved, and thou wilt feel that thy heart is comforted.

SECT. III.

Which ſhews rather what might be ſaid, than what is ſaid in this preſent Treatiſe for moderating our ſorrow. But yet thoſe examples which we have from others may move us to follow their rules, and ſo a brief touch is made upon them.

BUt what comforts are theſe (may ſome ſay) which you bring us? with what reaſons will you aſſiſt us?

The beſt and wiſeſt perſons have not mourned much.

I ſuppoſe it will be of no great effect to anſwer, that the wiſeſt perſons have made their mourning ſhort, and moderate; becauſe I have already named two both good and wiſe that were exceſſive. And therefore I muſt endeavour to make men throughly wiſe, and furniſh them with ſuch reaſons as will not ſuffer them to be oppreſſed with their ſorrows. Yet me thinks it is obſervable, that the *Ægyptians* mourned ten times

as long as the children of *Iſrael*. Seven dayes ordinarily contented the people of God for their grief, (as you may ſee, *Eccleſ.* 22. 12. *Job* 2. 13.) whereas they that were ſtrangers to the God of *Iſrael*, extended their mourning ſeventy daies, as you may read, *Gen.* 50. 3. yea the greateſt mourning that the *Iſra-*
Numb. 20. 29. *elites* uſed for their two famous leaders,
Deut. 34. 8. *Moſes* and *Aaron*, was prolonged but to thirty daies, which is not half the time that thoſe Heathens allowed. I think not fit neither to paſs by the ſhortneſs of *Abrahams* grief for his deareſt wife *Sarah*, who dyed as ſome of the *Jews* conjecture, for very grief when he was at Mount *Moriah*, thinking that her ſon was offered. This they gather from that expreſſion, *Gen.* 23. 2. *Abraham came* to mourn for *Sarah*, and to weep for her. From whence it was that he *came* I have nothing to affirm, yet this note of theirs is conſiderable,
כ זעיר that in the word לִבְכֹּתָהּ [to weep for her] there is a *ſmall Caph* in the middle of great letters, which may very well ſhew, they think, that his weeping was little and moderare, and not of the greateſt ſize. That expreſſion is likewiſe taken notice of by ſome, which follows

follows in the next verſe, *He ſtood up from before his dead*, as if it ſignified, that he turned his eyes from her, that ſo he might not be overcome with grief. We muſt not love to look on our loſſes; nor think that it becomes us to weep as long as we can. But we ſhould learn by the manners of Gods people, to do all we can to make our mourning ſhort. Yea I might teach you from Heathens themſelves, if examples would do us any good. *Lycurgus* ordained that none ſhould weep above eleven daies, and that they ſhould make no funeral ſolemnities. *Solon* likewiſe took them away, that ſo he might eaſe men of theſe howlings and lamentations, which they uſed to make at their friends Interment. *Auguſtus* as *Seneca* obſerves, though he loſt all his children and Nephews, and was fain to adopt an heir, yet he was ſo little moved at their death, that he conſtantly went to the Senate, and neglected no publick affairs. *Pericles* likewiſe having loſt two ſons of great hope, within the compaſs of eight daies, put on notwithſtanding a white garment, and with a great conſtancy of mind went to deliberate about

Plutarch. in Lycurg.

Ἀναστὰς ἀπὸ τῶν γυναικείων θρήνων. *Plut. in Solon.*

the neceſſities of the common-wealth. All ſtories are full of ſuch great ſouls, that after they had conquered others, at laſt conquered themſelves alſo. I know it will cure no man to tell him that his neighbour was cured, yet theſe examples do commend to us the remedies which they uſed, and give us hopes that our griefs are not incurable.

SECT. IV.

Which teaches us to conſider what death is: Firſt, Common, Secondly, Neceſſary; Thirdly, Good. And if we thought more of it, we ſhould not be unwilling to part, neither doth the manner of parting make any conſiderable difference.

What it is that muſt caſe us.

THE cure of this diſtemper doth lye chiefly in a fulneſs of conſiderations, wherewithall our minds muſt be ſtored. Nothing can reſiſt grief but a great mind; no mind can be great that is not big with truth; nothing can impregnate us with truth but ſerious advice and conſideration in our ſelves; and

and therefore we must provide our selves with sufficient Antidotes that may be ready at hand when we have need of them. Our souls must be as an Apothecary, and our hearts must be the Ἀποθήκη, or shop where all medicines are in a readiness against any grief or malady that shall invade us. If we have our remedies to gather, and to compound when our sickness comes, the mind will be so weak that it will not be able to make them. We have least power to consider when we are full of sorrow; our affections are ready to overlay our reasons, and therefore we must have our medicines made before, that then we may have nothing else to do, but only to take them. And we shall find that to have so much labour in it (our stomachs being squeamish and nauseating) that we shall clearly see we need have nothing else to do.

First then, *Let us seriously consider, What is it that we grieve for?* It is soon answered, that we mourn for the *Death* of those that we love. For their *Death*? What is that I beseech you? Is death such a strange and unusuall thing that we should take it heavily? Are *your* friends the first that ever dyed?

I. The first means is to consider what it is that we lament.

Are *you* the only persons that God hath singled out to be left alone? Do you not see that every thing in the world can cause death? The wind, the lightning, the fire, the smoak, the dust of the earth, the water, our meat and drink, our own passions, our Joy, our sorrow, and a thousand other things can bring us to our graves. Why then should it be lamented, as if it were some wonder at which all the world should be astonished? Men fill the air with sighs, they beat the heavens with their groans, they cloath themselves with darkness, and they pour out floods as in a tempest. Why what is the matter? Is the Sun faln from its Orb? are all the lights of heaven extinguished? are they carrying out the worlds funeral? what is it then that causes this moan? A friend is dead. There is one man less in the world than there was. O wonderfull! what a prodigy is this! One that was born to die, is dead! It had been a wonder indeed, if he had not dyed. Then we might have filled the earth with noises. Then there had been some cause for a tumult: but now it is rather a wonder that men should make such a stir at an ordinary and common

Death is an usual thing.

BIBLIOTHECA BODLEIANA

mon thing, than that a thing ſo common ſhould happen unto them. One would rather look to ſee no tears, than no death; and we might more eaſily excuſe their not weeping at all, than we can theſe doleful lamentations.

Death is neceſſary.

Is it not neceſſary that our friends ſhould die? yea, it is ſo neceſſary, that it is a thing paſt, and cannot be recalled, when men weep moſt for it. If you can bring them back again with your tears, if there be any hopes that with the noiſe you make they ſhould revive to comfort you; then you have leave to weep as much as you pleaſe. Is there any *Elijah* or *Eliſha* that can ſtretch forth themſelves upon them, and recover them to their warmth? Is there any *Paul* or *Peter*, or ſuch great men that can raiſe them from the dead? Go then, and intreat them for to pitty you. Beat your breaſts, tear your hair, break your ſleep with ſorrow, macerate your ſelves with faſting, that they may take ſome compaſſion upon you. But if all this pains be loſt, never put your ſelves into it; but ſay, Why ſhould I have my labour for my pains? And did not all thoſe men die again that they raiſed? Were they made immortal here

upon the earth? what good would it do you to have them called to life again, if they muſt again die? How would you be able to part with them then if not now? What an uncomfortable life would you lead out of fear every day to fall into the ſame ſadneſs? How deſolate would you be even in their company, unleſs you learnt not to be troubled nor diſtracted? And if that muſt be learnt, then let us learn it now when it is as neceſſary as it would be then. Do you take it ill that the Apple rots, and your trees decay, and your cloaths grow bare, and that any thing in this world is according to its nature? Why then do you bewail it with ſuch paſſion that men die, which is as natural to them as it is to be born? Would you have God make the world anew for your ſakes? will you not be contented unleſs he make a mortal thing immortal? Is it not ſufficient that you know it muſt die, and that he gave it to you that it may be returned to him again? Did he ever promiſe you how long you ſhould have it? may he not call for his own when he thinks good? do not other men pay this debt to nature as well as you?

Seeing

Seeing then it is both a common and a neceſſary debt, do not repine as if you did only pay it. He is an unworthy debtor, that returns what is lent with a reproach to his creditor. And therefore give it up chearfully, perhaps he may intruſt you with ſomething better. While *David* ſaw that his child was alive, he earneſtly beſought of God that it might not die; but when once it had given up the ghoſt, he anoints his head, and puts on other garments, becauſe he knew God was not bound to work a *miracle*, though he might be inclined to ſhew *mercy*. While there was life, there was ſome hope of mercy: but when it was dead, there was no hope of a miracle. 2 Sam. 1

And yet there is one thing that may be pertinently obſerved in that ſtory of *David*, which exceedingly argues our folly. Though God had ſaid by his Prophet, that his child ſhould die, yet he earneſtly beg'd that it might live. Men are not ſo earneſt for that which they may be aſſured God will do if it concern their ſouls, as they are for that which they have all reaſon to fear he will not do if it concern their bodies. Men would have him recall his words.

and alter his decrees in temporal matters; but they little mind the obtaining of his promiſes, and the fulfilling of his Word in ſpiritual concernments. They would have life as long as they pleaſe, which they know he will not beſtow; but they ſeek not for contentment which they may be aſſured he hath a mind to give. They would have him willing to let them enjoy their friends alwaies, which cannot be; but they ſeek not to him, that they may be willing to part with them, though they muſt part with them, and he would make them willing.

Death is not only neceſſary but good.

For ſhame let us not continue in this kind of folly, to be angry at things neceſſary which we cannot avoid, and to neglect thoſe neceſſaries which we cannot want.

And ſince death is ſuch a common thing, and ſo eaſie to be met with, that every thing in the world may bring it to us; let us further conſider, that it cannot be very hurtful in it ſelf; for all ſuch things are more unuſual and rare. God is not ſo unkind unto the world as to let the moſt noxious and poyſonous things grow every where in the greateſt plenty. Things of that nature

are.

are but thinly ſcattered through the world; they lye hid, and dare not commonly appear. Since death therefore is in every thing, ſince it lurks not for us like a Serpent in the graſs, but the ſmalleſt thing in this world may ſtrike us with it; let us verily perſwade our ſelves, that there is no ſuch great harm in it as we imagine; eſpecially conſidering that there is another life.

I am ſure that ſome as wiſe as we that mourn ſo much, have thought that death was the beſt thing that befalls the ſons of men: And if we do not think ſo, it is becauſe we think not of death it ſelf. It is a common ſtory which *Pindar* was firſt Author of, how that *Agamedes* and *Trophonius*, having built the Temple of *Apollo*, asked a reward of that God for their ſervice. He promiſed that after ſeven daies he would pay them well for their pains; at the end of which they both died in the midſt of a ſleep. This the world believed was a leſſon to them, that God could do men no greater favour than to take them out of the miſeries of life. Not long after this *Pindar* himſelf exemplified the ſame truth that he had taught; *Plutarch. ad Apollon.*

taught; For when by the Ambaſſadours of *Bœotia*, he askt the Oracle, What was the very beſt thing that could befall men? The anſwer was, that *Pindar* knew well enough, if he did not lie when he wrote the ſtory of *Agamedes:* but if he doubted, he ſhould ſhortly know what it was. This he interpreted to ſignifie his death, which within a few daies after hapned.

V. etiam Suidam in voc. Πινδαρος.

But perhaps we are not of this mind, and I need not go to an Oracle to know the reaſon, which is plainly this; We are acquainted with no other life but this. If the world had not ſo much of our hearts, we ſhould not find any fault with the neceſſity of death, becauſe it would become deſirable. We ſhould not then be ſo ſorry for our friends departure, as for our own ſtay. We ſhould be glad that neither they nor we were neceſſitated to dwell there alwaies, where there are ſo many troubles, that he is happieſt who is ſooneſt freed from them.

But there were many that thought not much of the goodneſs of death, who yet were comforted with the bare thoughts of neceſſity. How many Heathens might I tell you of who fled to this.

this one truth for refuge, and found protection under it againſt the aſſaults of ſorrow? Nothing is hapned to me; but what hapneth to all. The firſt minute that we began to live, we began to die. This is not the firſt, but the laſt moment of death. It is now finiſhed, but it was born when we were born.

When one came and told *Anaxagoras* in the midſt of a lecture that his child was dead, Hold thy peace, ſaid he, *I knew that I begat a ſon that was mortal*, and ſo proceeded in his Diſcourſe without any accents of grief, or a mournful tone. And ſo another ſaid to his friend when he ſaw him weeping for his wife; I thought you had known that you married *a woman* and not *a goddeſs*. Do but remember then what the thing is that thou loveſt, and thou muſt be willing either to leave, or not to love it. As they uſed to ſtand behind them that triumphed, and to admoniſh them, You are but *mortal* men; ſo let us ſay to our ſelves when Love is in its greateſt flames, Θνητὸν φιλῶ, I love a dying perſon. What hurt is there while we embrace and kiſs a child; to ſay Ἄυριον ἀποθανεῖ, to morrow it

Arrian. l. 3. cap. 24.

may

may die? and so to discourse with our friends: To morrow either you or I may go away, and never thus embrace any more. Doth it make our love the less? doth it make us avoid their presence? No, therefore we are so greedy of our friends society, because we know not how long we may enjoy them. It makes love more fervently desirous to have all of them now, because it knows that it may have none of them ere it be long. It teaches us to use their friendship to the best advantages we can, because we are not like to have the use of it as long as we please. The knowledge of our departure, doth not part friends now, but makes them cleave the closer untill they depart. Let us be willing they should die, and that will not abate of our love; for we cannot be willing until we have loved them as much as we can. We shall be loth they should go without the best testimonies of our love, and that will make us only improve our time to have the benefit of them, and they of us. *Seneca* tells in one of his Letters, that he who gave a great deal of good counsel to others not to grieve, was himself almost made an example of one overcome.

To think of their death, doth not make our lives uncomfortable.

Epist. 63.

come with grief. But the truth of it is (ſaith he) there was no other cauſe of that mourning which I muſt now condemn, but only this, *I did not uſe to think that my friend might die before me.* I only had in my mind that he was younger, much younger than my ſelf; whereas I ought to have added, What is this to the purpoſe? *Though he ought* (I imagine) *to die after me, yet he may die before me.* Becauſe I did not thus meditate, I received a ſtroak when I was unarmed, which went to my heart. But now I think both that all things are mortal, and that there is no certain order of mortality. *That which may be at all, may be to day.* And if you think that your friend may die to day, then why do you not begin to mourn, ſince his death is at hand, unleſs you mean to take it patiently when it comes? If you will lament the death of your friends ſo ſadly, why do you not prepare your lamentations, ſeeing death may be ſo near? If you think it is not ſo near, then it is likely your ſorrow will be violent when it comes, becauſe ſudden: If you think it is, and yet do not mourn, then why ſhould you lament that ſo

ſadly

sadly at night, which you did not weep for at all, at noon? There were some creatures they say in *Pontus*, whose life lasted but one day; They were born in the morning, and came to their full growth at noon, and grew old in the evening, and at night dyed. If these animals had been masters of the reason that we have, would they have lamented after our fashion? would they have mourned for one that chanced to die at noon, when as it could not live longer than night? No, that which is necessary, it is no great matter when it comes. And because we are of a longer life, our trouble at death is not to be the greater, but the less; For it is a greater wonder that we did not *die* many *dayes agone*, than that we *die* to *day*.

Plutarch.

The kind of death is not so considerable as death it self.

But some will say, that it is not death it self, but the kind of death that so troubles them. They could have been contented, if he had gone out of the world another way. But I beseech you, do you know what will please your selves? Can you tell what sort of death it is that would content you? are there any that do not blame their hard fortune, and wail and mourn as if none were

were ſo miſerable? are not men equally troubled if one die of a Feavour, and another of a Conſumption, if their love be equal? It is very plain, that he that perſwades himſelf to part with his friends, will not grieve for the manner of the parting. He that can overcome himſelf in the greater cauſe of grief, will not ſuffer the leſs ſo eaſily to overcome him. And therefore you ſee that men have alwaies ſomething to find fault withal. If a friend die in a far Country, then they ſay, Alas! that we ſhould not ſee him before he dyed! how ſad is it that we ſhould not take our leave? If he die at home; then they ſay, who could endure to hear his groans? how ſad was it to ſee him in the agonies of death? If he die and ſpeak nothing, then they ſay, O if he might but have told us his mind, if he had left us any remembrances, it would have been ſome comfort. If he did ſpeak, then they tell his ſpeeches to every one, and ſay, O my ſweet child, or friend, I ſhall never forget thy words. Would you have me put out of my mind his dying ſpeeches? and ſo thoſe ſayings are a perpetual nouriſhment and food to their grief.

If

If he die on a ſudden, then they lament becauſe he was ſnatched, rather than went away. If he die of a lingring ſickneſs, then they ſay he was nothing but skin and bone, a meer Anatomy; never any creature endured ſo much as he did. And ſo they complain they know not for what, for they would not have had him gone away ſo ſoon, but ſpun out his life, till he lookt more ruefully. And indeed men never want ſome pretences for theſe complaints; but the true reaſon is, that they would not have had their Friends to die at all. In what glaſs ſoever this potion had been preſented, they would have ſwallowed it with the ſame diſguſt. And I muſt confeſs it is very bitter, yet we ſhould not ſtudy to make it worſe than it is: but by digeſting ſuch conſiderations as theſe, receive it with a better countenance and take it down more eaſily. But there is nothing which the Vulgar ſo much dreads and even execrates (if I may uſe the word of *Eraſmus*) as a ſudden and unexpected death. Nothing which they ſo frequently and ſo vehemently deprecate, as this evil. Which makes me think it neceſſary to apply a particular Salve to this Sore: and I can find none

none better than that which that Admirable perſon hath made to my hand; compounded with a grateful mixture of other profitable things. You would do well to conſider (ſayes He to *Jodocus Gravirus*) that a ſudden death is *equally common to good and bad. Therefore it is horrible indeed to die ill, but not to die ſuddenly. Yet the ſuperſtitious fear of Mortals, invents to it ſelf vain preſervatives againſt it. The Image of St.* Chriſtopher, *certain little Prayers to the Virgin Mother, with certain Words and characters, not unlike to Magical charmes. They that are in ſuch dread of ſudden death, how much better were it for them, if they did beg of heaven a good life? For what more fooliſh, than to defer the amendment of our life, till we come to die? How few are there, if any at all, who are amended by a long ſickneſs? We ought to deſpair of none; but he learns Chriſtianity late, who hath no time left to practiſe what he learns. The remedy of Confeſſions comes late, when the ſoul is juſt on the brim of the lips.* *Lib.* 23. *Epiſt.* 5.

Grant me, ſay they, true contrition and a pure confeſſion before I die: And this they ſometimes ask of St. Barbara

or

or St. Eraſmus. *I beſeech you, what is this but to ſay, Let me have leave to live ill, and grant that I may die well? They would not hate their ſins till the hour of death, but deſire to enjoy them as long as they have their health. Otherwiſe, they would ſay to* Chriſt, *not to* Barbara, *Grant me now hatred of all ſin; grant me ſaving contrition for thoſe I have committed; grant that the remembrance of them may be alwaies bitter to me; grant me while I am well ſo to confeſs once, that hereafter I may have no more need of confeſſion.*

But there are ſome who are ſo bold as to tell God by name, what kind of death they deſire to die of; and how many months they would lie ſick. How much more like Chriſtians would it be, to take care of nothing, but ſo to order our lives that our laſt day may not ſurpriſe us unprepared; and to leave the reſt to the will of God? He knowes what is fitteſt for every one. There is one way of coming into the world, but a wonderful variety of going out. Let him chuſe which he pleaſes. That man cannot die ill, who lived well. But if it were lawful for a pious man, to chuſe what death he would die of; I think there is none more deſirable than

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a ſudden one, which in the midſt of his courſe of well-doing, ſhould haſtily ſnatch him away to heaven. When he is ſick and muſt whether he will or no take care of his feeble body; how much time is loſt from the offices of piety? He cannot ſtudy, He cannot inſtruct, He cannot preach, He cannot viſit the ſick, He cannot labour with his hands, that he may have wherewith to relieve the poor: but rather he is a burden to thoſe, whom charity would not have him trouble. A good man is ſo far from being willing to be troubleſome to any while he lives, that he would gladly not be troubleſome to them when he dies. I have heard of a pious Frier, who perceiving his ſpirits languiſh and thence apprehending ſome approaching ſickneſs, was wont to ſay among his friends; Would to God if it ſeem good to him, He would take me away ſuddenly, leſt by a tedious ſickneſs I become grievous to my Brethren. He had what he deſired. For the day that he dyed, He preached twice, gave the Communion, ſate down to dinner; at the end of which he beg'd their excuſe, and went into his Cell to take ſome reſt. There he was found a little after dead upon his bed, but more like a man aſleep. Who would not think

think

this death more happy, than a long ſickneſs? But he wanted the ſacred ceremonies. True, and ſo did the Eunuch's Baptiſm, I ſuppoſe, want thoſe which are now in uſe; and yet it was not worſe than ours. But it is a ſad thing to die alone. Why ſo? The preſence of one ſingle Angel is ſufficient to tranſport the ſoul to heaven. Some time indeed there are thoſe preſent who can comfort a dying man; but more frequently there are thoſe that add to their trouble.

It would be too long to ſet down all the examples he brings, both ancient and modern, of good men who have had a ſudden paſſage to another life. I ſhall only ask, why that ſhould be dreaded ſo much, which God hath ſeemed to grant as a favour to many? whom he hath taken away (as *Eraſmus* there writes) either *as they were reading divine Service, or when they were preaching, or intent in meditation of celeſtial things?* Let it be but our buſineſs to order our life as we ought, and there will be no cauſe to ſtand in fear of ſudden death. And if we ſee thoſe poſted away, who were not ſo careful, as they ſhould have been, to live well; let it be a warning to us to prepare our ſelves

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the more carefully, and to exhort others not to put off ſo neceſſary a buſineſs till the laſt. It is too late to be concerned for thoſe who are gone; let us fear rather for thoſe that remain. Fear I mean, leſt they ſhould die in their ſins, but not leſt they ſhould die ſuddenly; which many good men have deſired, and others as good have endured.

But it is time to diſmiſs this particular cauſe of grief; for the cure of which, as well as others of the like kind, let us proceed further and weigh what follows.

SECT. V.

Which contains comforts againſt the loſs of Children, Parents, Conſorts, Friends, upon a due conſideration what every one of them is.

We muſt conſider who the perſons are that die.

Let us conſider well who it is for whom we make our lamentations. Who is it I ſay, that death hath taken away from us? Perhaps it is an Infant, a poor little weakling newly crept into the light. And this hath the leaſt of wonder in it of all other things, that ſuch a little ſpark of life ſhould be blown out. A greater wonder it is that it was not ſtrangled in the gate of the womb. A little while ago it had no life, and it is now but as it then was. We were once content without it; why cannot we be content without it now; It never loved us, nor was capable to ſhew any affection to us, and therefore we may the better part with it. It was ſcarce tyed to our heart, and therefore it need not make the ſtrings crack. It was not unwilling to go out of the world, and if it had lived longer, death would have been more againſt

Comforts againſt the loſs of children.

againſt its will. It hath loſt no great matter, for it knew not the benefits of life. It hath coſt us nothing, or we have been but at a ſmall charge about it, and therefore our loſs is not ſo great neither, as we make it. If it could have known the miſeries of living, and it had been put to its choice, very likely it would not have choſen to live, but to be what now it is. It hath not blotted its ſoul by any ſin, nor deflowred the Virgin purity wherein it was born. If it have any thing to complain of, it is only this, that it was born. And therefore let us be content; for it is better perhaps for it, and not much the worſe for us. If we weep ſo much for an Infant, what ſhall we do for a man? Either let us now let down the ſluice, or elſe expect that we ſhall then be drowned. If he had lived to be a man, it might have done as we do, miſerably bewail the death of its children. And therefore either let us not thus bewail it; or elſe think it happy, that it lived not to be ſo miſerable as we think our ſelves: and both waies our grief will be cured.

Unreaſonable to mourn for one when we have more.

But ſuppoſe it be a child of a larger growth, whoſe death extorts theſe tears

from us. Yet it is but *one*, and we may have many more remaining. Shall we loſe all the content of a great many, becauſe we ſuffer the want of one? If the life of this one would have pleaſed us ſo much, then how joyful ſhould we be in the life of four or five? If it be ſuch a grief to loſe a child, then let us be thankful that we lie not under the miſerable grief of loſing them all. But if we cannot take this patiently, then I doubt we ſhall run mad with impatience, if God ſhould take them all away. We muſt learn to part with more, by parting willingly with this one; for all muſt die too. Can he bear a ſtone weight, who cannot endure the load of one pound? and yet how juſtly may we fear that all the reſt ſhould ſhortly follow, ſeeing we fret ſo much at Gods hand in this? Suppoſe that this was the moſt goodly child, yet not fairer ſure than all the reſt put together. Or if he was moſt beautiful, yet ſome of the others may be more wiſe. If this had all our love, then we may learn now how to divide our love equally, and take pleaſure in loving more. If he loved us moſt, then he would have wiſht us (if he had thought of it)

not

not to make our ſelves miſerable by mourning for him. So *Charidemus* ſaid to his friends when he was a dying; It is Gods will that I ſhould die, and there can nothing that is hurtful come from him, I am very willing to die, and I beſeech you believe me in what I ſay, for I have a greater care to ſpeak truth now, than any of you can have. Grieve not for me, for I grieve not; do not make your ſelves miſerable, for I think not my ſelf to be ſo. Καὶ καθόσον οἷόί τε ἔστε μὴ συγχαρεῖτε τῷ ἀλγεινῷ, As much as ever you are able refrain from all ſadneſs, for no ſad thing hath befaln me. Thus we ſhould ſay to our friends, if we love them; and therefore their love to us ſhould not make us ſad, becauſe they would have all they love to be chearful. If they could tell us their mind, they would certainly bid us ceaſe our mourning; and therefore let us end it of our own accord. Let there be ſuch an harmony ſtill between us in our wills and deſires, that we may not be wailing and lamenting, when they are wiſhing we may be comforted. *Dion Chryſ. Orat. 30.*

But let it be ſuppoſed that it is an *only child*; yet are there not many hopes that Or when we may have more.

that you may have more? who gave you this? cannot he give you another? hath not he that hath the keyes of the grave, the keyes of the womb alſo? If one die, then as long as the world laſts, another ſhall be born. And if we deſire children for the good of the world, then ſo they be born, it is no matter by whom. But if for our ſake, then we may have them as well as others; though perpetuall grief and ſadneſs, you may be ſure is not the way to procure them. Or if God will give us none, then we may adopt one. Any child will love us, as if it were our own, if it know not that it is any bodies elſe. Nay, any one will love and ſerve us for what we have, and inſtead of one, we ſhall have many that will thank us (more than he perhaps) to be our heirs: but if we have nothing, then why ſhould we deſire children for to leave them miſerable? but as I ſaid, why ſhould we not hope for more, and thoſe better than him we loſt? with this hope *David* comforted *Bathſheba* his wife (2 *Sam.* 12. 24.) who bare a *Jedidiah*, a man beloved of the Lord. If we count it ſuch a ſtrange thing to die, then it ſhould ſeem it is an ordi-

nary

nary thing to live, and so why should we not expect the new life of another? But if it be no strange thing to die, then (as I have said already) we may well be comforted. Or if we should have no more, yet this may be some comfort, that then we shall have no more to mourn thus sadly for. Yea, suppose thou art the last of thy family and name, (as was the great *Scaliger*, and *Lipsius* also another excellent Scholar) it is no great matter, seeing the world is not to last long. If thy name must have an end, what needest thou to trouble thy self when it ends? And if men can think it no harm to suffer their name to die of it self (as *Scaliger* did who would not marry) why shouldst thou be troubled if thine perish, after due care to preserve and uphold it?

Or when it is uncertain whether they, or none at all be better.

But then if thou hadst never so many children, yet who knows how they may prove? If they should be bad, then thou thy self wilt say, that it had been better they had never been. They that thou mournest for, because they are dead, might have given thee greater cause of mourning if they had lived. If the death of a child be sad, his wickedness would have been far sadder; for

that is a worſer death. He that dies, doth trouble his parents but once; but he that is bad, is a perpetuall torment to them. He that is dead cannot indeed help his Parents, but then he doth not hurt them, as many a bad one doth. For thoſe that are dead we only grieve we do not fear; but for thoſe that are bad we fear perpetually, and we grieve alſo: yea all the ſorrow we now conceive at their death, will not equall perhaps the meer fear which we ſhould have had from their infancy, leſt their life ſhould prove bad.

It is ſaid in the life of *John* the Patriarch of *Alexandria*, that a Merchant came to him to pray for a ſon of his that was at Sea, that he might be ſafe. Within a moneth the child dyed, and his ſhip likewiſe was caſt away. And when he was much troubled at this double loſs, he thought one night that he ſaw the Patriarch ſtanding by his bed, and ſaying to him, *Thou deſiredſt me to pray that thy ſon might be ſafe, and behold now he is ſafe, for he is dead. If he had lived wickedly in his future courſe, then he could not have been ſafe.* And beſides their badneſs, ſuppoſe our children ſhould have died of ſome infamous

famous and baſe death, this would have troubled us more than death it ſelf. Yea ſome there have been that have ſought their parents death, and what a trouble would this have been? Some have ſlain their fathers, and other their mothers, and who was there left to mourn then? If you be affrighted at theſe ſtrange ſuppoſals (which ſometimes have had a reall truth) yet conſider once more, that if they had not been bad, notwithſtanding who knows what miſeries they might have endured, worſe than death? Can you tell what misfortunes might have befaln them, which might have made them wiſh they had died ſooner? They are now dead, perhaps they have that which afterward they might have deſired, and not ſo eaſily obtained. For how many and frequent occaſions are there of ſorrow here? To find a life without Croſſes, we muſt ſeek among them, that laſt but from morn to night. And ſo great are the troubles and anguiſh which ſome endure, that their life is nothing elſe but a long continued death. which made one of the Gymnoſophiſts anſwer *Alexander* when he askt whether death or life was ſtronger? *Life ſure, for*

that bears the moſt evils. And ſuppoſe he that is dead ſhould not have been miſerable; yet now he is gone, if he might riſe again, it is likely he would not, leſt he ſhould know again the fear and the pains of dying.

He is freed from the vanity and vexation of life, and from the terrours and agonies of death. He hath left the evils of this world, as well as the goods; and is out of a capacity of ſuffering, as well as of enjoying any thing here.

Hugo Grotius Epiſt. ad Gallos. XCI.

And is it a little that a vaſt number of mankind ſuffers? Liſten to their complaints and lamentations every where, and it will put you in mind how happy He is, who now is not in danger ſo much as to hear them. Thou mayſt underſtand from my calamity (ſayes a Great man to the *French* Kings Ambaſſadour upon ſuch an occaſion) *how many of the blows of fortune thy Son hath eſcaped by a timely death. To which nothing would have more expoſed him, than that which thou moſt valued: the greatneſs of his wit, and the little concern his mind had for his body. For theſe two above all other things, are wont to ſtir up the envy of the multitude, as fire doth ſmoak. And from envy firſt comes contention; and*

then

then undeſerved hatred; and by and by follow thoſe things, which I am not the firſt, nor the laſt, that ſhall ſuffer. But if my fortune be not bad enough to make one fear a longer life, conceive to thy ſelf the wretched condition of others; who have broke their legs by falls, who groan under the wounds they have received in war, who have ſtudied out their eyes, or in the torments of the Stone not ſo much protract their life as their death. There are none of theſe things, which may not befall any body; except thoſe only whom death hath placed in ſafety. Therefore, if ever the honours, the Embaſſies, the fame he might have had, or any other thing which we rather fancy than can promiſe our ſelves, come into thy mind; Remember preſently that thoſe miſerable things might have as well befaln him: and the rather, becauſe in humane life, there are many evil things without good, but no good things without a mixture of evil.

Therefore I would have thee imprint that of the Greek *Comedy very often in thy mind. If thou couldſt know that the whole time he did not live would have been alwaies fortunate, then indeed his death was too haſty; but if he was to*

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ſpin out that time under grievous miſeries, thou wouldſt be reconciled I ſuppoſe to his death, and no longer quarrel with it. But if the death of all Chriſtians be to be received with thanks to God, rather than with lamentations; ſurely that death is moſt of all to be welcomed which hath exempted an innocent Age, untainted with this worlds wickedneſs, not only from the danger of ſicknesſes and calamities, but which is far greater, from the danger of being made bad. Therefore I would have thee frequently ſay to thy ſelf; that Good, that Beautiful Soul, could no otherway ſecure me of it. There is nothing now I am to provide for it; I only owe a great many thanks to God, for the uſe of it thus long. I have loſt nothing by its death, but what I wanted with an equal mind, before it was born. And one thing I have gained by it, which ſtill remains with me, a memory of thoſe ſweet things that I ſaw, thoſe joyful things which were told me of it; For which I ſhould be very ungrateful, if I ſhould return nothing to God, but a long ſadneſs of mind; that is, for good, nothing but evil.

After the ſame manner alſo, I remember that great Divine, St. *Gregory Nazianzen*,

zianzen, comforts his parents, againſt the loſs of his Dear Brother *Cæſarius**. *We are ſad to think* ſaith he, *that* Cæſarius *ſhall rule and govern no more: but let us conſider withall that none ſhall hereaftr domineer or tyrannize over him. None ſhall fear or ſtand in awe of him more: but he ſhall not fear neither the inſolencies of a grievous maſter, who is not worthy, perhaps, to be a ſervant. He ſhall heap up no more riches: No, nor ſhall he be envied by others, or tormented by his own deſires of increaſing wealth.* Hippocrates, Galen *and all the reſt he ſhall expound no more: but he ſhall not labour under diſeaſes neither; no, nor bear the burthen of other mens miſeries. He ſhall demonſtrate* Euclid, Ptolomy, *and* Hero *no more: but he ſhall not be vexed neither with the proud Ignorance of empty people.* Plato *and* Ariſtotle *and* Pyrrho *and all their fellows can do him no more credit: nor ſhall he caſt in his mind how to diſſolve their little ſubtilties. What ſhall I remember more? Thoſe high priz'd things, which are ſo greedily ſought by all, wife and children, he ſhall have none: nor ſhall he mourn for them, or be lamented by them; either by leaving them to others,*

* *Orat.* 10. p. 172. *edit. Pariſ.*

others, or being left himſelf a monument of calamity.

All this is true, may ſome ſay; my child is free from all the dangers and miſeries of this life, but if you knew what a rare Creature it was that I have loſt, you would allow my continued complaints. *The Heir of an illuſtrious Houſe; the prop of his Family, the Hope of his Country; the child of a thouſand Prayers, and that in the Spring and flower of his Age.* What heart of Adamant would not ſympathize with one in this condition? I'le anſwer you in the words of a great friend of the Father now mention'd; who is ready to comply with your ſorrows, if you will be but as forward to receive his conſolations: *I confeſs* ſaith *St.* Baſil (in a letter of his to *Nectarius* * on this ſubject) *that it is impoſſible to be inſenſible of your loſs. There was no body but wiſht, when he was alive, that they had ſuch a Son: and when he was dead, they wept for him as if he had been their own. Nay, if we would complain and abandon our ſelves to weeping for this accident, the whole time of our life is not long enough for it. If all mankind would groan with us,*

Some letters of the Antients on this ſubject.

* *Epiſt.* 188.

they

they could not make a lamentation equall to this loſs: no, though they ſhould make a river with their tears. The Sun himſelf, if he were ſenſible, would ſhrink at ſuch a ſpectacle. But if we will let the gift of God, which he hath put into our hearts, interpoſe; that ſober reaſon which ſets a meaſure to our Souls in proſperity; it will ſuggeſt many things which we have ſeen and heard to moderate us in theſe ſad circumſtances. It will tell us that this life is full of affliction; and that all places abound with examples of humane calamities. But above all, that it is the command of God not to lament the dead in the Faith of Chriſt, becauſe of the hope of the reſurrection: and that there are great crowns laid up for great patience. If we ſuffer Reaſon to ſing theſe things in our ears, we may find ſome moderate end of this evil. And therefore I exhort thee as a generous combatant to fortifie thy ſelf againſt the heavineſs of this ſtroke, and not lie down under the weight of ſorrow. Being perſwaded, that though the reaſons of Gods diſpenſations are out of our reach, yet we ought intirely to accept that which is ordered by one ſo wiſe and loving;

although

although it be heavy and grievous to be born. For he knows how to appoint to every one what is profitable, and why he hath ſet unequal terms to our life. The cauſe is incomprehenſible by us, why ſome are carried away ſooner, and others tarry longer in this toilſom and miſerable life: ſo that we ought in all things to adore his loving kindneſs, and not to take any thing ill at his hands. Remembring the great and famous voice of Job, *who when he heard that his ten children were all ſtruck dead in one moment, ſaid*; The Lord gave, the Lord hath taken away; as it pleaſed the Lord, ſo it is come to paſs. *Let us make this admirable language our own. They are rewarded with an equal recompence by the juſt judge, who perform the ſame worthy actions. We are not robbed of a child, but only have reſtored him to the lender; nor is his life extinct, but only tranſlated to a better. The earth doth not cover our beloved, but Heaven hath received him: let us tarry a while and we ſhall be in his company. The diſtance of time is but ſhort between the arrival of ſeveral travellers to their Inn: into which ſome are already turned, others*

others are entring, and the reſt are making great haſt toward it: but they ſhall all come to one end. For though ſome perform the journey ſooner, yet all are in the ſame rode, and the ſame lodging expects them all.

Thus that Holy man comforted *Nectarius*; and when he had done, he wrote the like conſolatory letter to his wife *: which is ſo full of good counſels, that I ſhall tranſcribe ſome of it. *Thoſe things*, ſaith he, *which befel us, are not without Providence, as the Goſpel teaches us. For there is not a Sparrow that falls to the ground without the will of our Father. Why ſhould we go about to reſiſt his will; ſeeing by all our ſtrife we cannot repair what is already done, but we may loſe and ruine our ſelves. Let us not condemn the juſt ſentence of God. We are not wiſe enough to diſcern his ſecret judgements. Our Lord makes a tryal of thee, how much thou loveſt him. Now is the time by patience to take thy portion with the Martyrs. The Mother of the Maccabees ſaw ſeven of her children put to death, with miſerable torments; and neither ſigh, nor ſhed ignoble tears: But ſhe gave God thanks,*

* Epiſt. 189.

that

that ſhe had any thing to offer to him. It is a great affliction I confeſs, but there is a great reward for the Patience. When thou waſt made a Mother and broughteſt forth a Son; thou gaveſt God thanks: but didſt thou not think then that, being mortal thy ſelf, thou broughteſt forth a mortal child? What is there ſtrange then in this, that he who was mortal, is now dead? He dyed, perhaps thou wilt ſay, before his time. How knoweſt thou that? He dyed in a very good time, for any thing thou canſt tell; for it is beyond the compaſs of our underſtanding to chuſe that which is moſt profitable for ſouls, and ſet the bounds of humane life.

Much more he adds to the ſame effect, which he repeats alſo in other Letters on the like occaſion. * But after this, which was laſt ſaid, what need is there of any more? The moſt ſolid comforts are thoſe which are derived from this humble ſubmiſſion to Almighty God; and entire reſignation of our ſelves to his incomprehenſible wiſdom. Concerning which a modern writer * hath ſpoken ſuch excellent words, that I cannot forbear to tranſlate them hither. *Our lives*, ſaith he, *are not all alike: their length is meaſured*

* To *Elpidius* Epiſt. 348. and alſo 201.

* Mounſ. *Malherbe.*

ſured by the will of him that giveth them. He gathereth the fruit while it is green; he ſtaies till it be ripe; and he lets it hang till it be rotten: whatſoever he doth, we owe this ſubmiſſion to our Creator, to believe he doth nothing unjuſtly. He doth no wrong, neither to them he takes away young; nor to them whom he ſuffers to grow old. But to ask why he doth things with ſuch diverſity, is to queſtion that which we ſhall not be reſolved of, till we come to a place where there is a greater light: Now we are in ſuch a darkneſs as renders all our curioſities unprofitable. There are plummets to ſound the deep abyſſes of the Sea, but none for Gods ſecrets. Believe me, and put this trouble out of your mind; it cannot ſtay there without diminution to your honour; and which is more (I muſt add) without diſreſpect to God. We wonder perhaps (to uſe the words of one of our own Nation*, which is no leſs fruitful of good diſcourſes than any other) *To ſee a man, who in a Wood were left at his liberty, to fell what Trees he would, take only the crooked, and leave the ſtreighteſt: But yet that man hath, perhaps, a ſhip to build*

*Dr. *Donne* letter to a Lady in mourning.

build and not an houſe; and ſo hath uſe of that kind of Timber. Let not us, who know that in our Fathers houſe are many Manſions; but yet have no model or deſign of that Building, wonder at his taking in his Materials: why he takes the young and leaves the old, or why the ſickly over-live them who had better health. Then is the Will of God done in Earth as it is in Heaven, *when we neither pretermit his actions, nor reſiſt them, nor yet paſs them over in an inconſideration, as though God had no hand therein; nor go about to take them out of his hands, as though we could direct him to do them better.*

I ſhall conclude this, with ſome conſiderations of the ſame writer, in a letter to a Friend of his that had loſt her ſon. *We do but borrow children of God, to lend them to the world. And when I lend the world a Daughter in Marriage, or a Son in any profeſſion; the world doth not alwaies pay me well again: my hopes are not alwaies anſwered in that Daughter, or that Son. Of all that I lend to, the Grave is my beſt pay-maſter. That ſhall reſtore me my child, where he and I ſhall have*

have but one Father; and pay me my Earth, when that Earth ſhall be Amber, a ſweet perfume, in the noſtrils of his and my Saviour. Since I am well content to ſend one ſon to the Church, the other to the Wars; why ſhould I be loth to ſend one part of either ſon to Heaven, and the other to the Earth? Comfort your ſelf in this my Noble Siſter; but above all in this, that it is the declared Will of God. *In ſickneſſes and other worldly croſſes, there are anxieties and perplexities; we wiſh one thing to day, in the behalf of a diſtreſſed child or friend, and another to morrow; becauſe God hath not yet declared his Will. But when he hath done that by death, there is no room for any anxiety, for any perplexity, no, not for a wiſh; for we may not ſo much as pray for the dead. You know* David *made his childs ſickneſs his* Lent, *but his death his* Eaſter: *He faſted till it was dead, but then he returned to his repaſt, becauſe then he had a declaration of Gods Will. I am far from quenching in you, or diſcharging natural affections: but I know your eaſie apprehenſions, and over-tenderneſs in this kind. And there-*

fore

fore ſince, in ſo numerous a family as yours, every year is like to preſent you with ſome ſuch occaſion of ſorrow; I adviſe you in the office of a Friend, and a Brother, and Prieſt of God, not only to take this Patiently, *as a declaration of Gods preſent Will; but* Catechiſtically, *as an inſtruction for the future: and that God in this tells you, He will do ſo again, in ſome other of your Friends. For,* to take any one croſs patiently, is but to forgive God for once; but, to ſurrender ones ſelf entirely to God, is to be ready for all that he ſhall be pleaſed to do.

Theſe General Antidotes being timely uſed, will preſerve us from fainting under any other evil of this nature; and I need not be ſollicitous to preſcribe more particular remedies againſt them. But if any expect I ſhould; and tell me it is the death of their *Parents* which they bewail: they that brought them into the world, are themſelves gone out of it: I deſire to know of them, what wonder there is in this: If our Parents had not been to go out, what need would there have been of bringing us in? If they

Conſiderations about the death of Parents.

they were deſigned to ſtay alwaies, then there had been no room for us. They might more eaſily remember their mortality than we; for there is no act that puts us more in mind of death, than that whereby we give another life. And it is but one of them it is likely that we have loſt, we may then love the other the more. Or if both, yet we have leaſt reaſon to complain about their death of all others; for both Nature, and they themſelves, and we alſo would have them die before us. We complain that people die when they are young; and will we complain too when they die of old age? Then it ſeems we will have none die, and cannot be contented unleſs they live alwaies. Would they have been willing to have been left childleſs without you? If not; then they have their choice to go firſt. Or are you ſo well in love with death, that it would have been more acceptable to you to have gone before? or ſo much in love with them, that on that account you had rather have died than they? Then know that your death would as much more have troubled them, than theirs doth you: as the love of Parents to their children tranſcends the love of

all

all children unto them. It is very well then as it is. It is not handſome neither to complain when we are forty or fifty years of age, that our Parents are dead, for they could live no longer; or if they could, it would have been but a kind of death. If we will not ceaſe to complain when we are of age, neither ſhall we ever ceaſe when we grow older. For as *Cardan* tells us, A poor woman once came to his door to beg an alms, and though ſhe were ſeventy years of age, yet ſhe uſed this argument in her complaints, That ſhe was a poor fatherleſs and motherleſs creature, and had none to take any care of her. We need the leſs of their care, when we can take care of our ſelves.

But perhaps they die before we are of age, and can take care of our ſelves. Then we are leaſt ſenſible of their loſs; or if we are ſo conſiderate as to know that, we may conſider alſo ſuch things as theſe; There is none fatherleſs that hath God for his Father: and he that hath not, would be little better for his earthly Parents. If they were good, let us follow their example, and remember their Counſel: if they were bad,

bad, they would not have been true Parents to us; and it is well perhaps that we had not ſuch an example to follow. They may live ſtill in us, if they were good; if they were bad, we had need live the better; and ſpend thoſe tears for their ſins (which may entail curſes on us) which we beſtow upon them. But beſides, it is obſerved by ſome, that the moſt eminent perſons that have been in the world did loſe their Parents when they were young, or elſe it is like they had not proved ſo eminent. The great *Caſar* and his ſucceſſor *Auguſtus*, *Alexander* the Monarch of the World, *Cicero* the famous Orator, *Galen* the moſt excellent Phyſitian, *Ariſtotle* the great Philoſopher, are all examples of this truth. If theſe had enjoyed the ſupport of their Parents to lean upon, they might not have tryed their own ſufficiency, nor exerciſed their abilities; or elſe they might have been wholly eclipſed by their luſtre, and done nothing to be taken notice of in the World.

And of Husband or Wife.

But my loſs, will ſome ſorrowful Creature ſay, is greater than all this: no leſs than half my ſelf is gone from

me. Death hath raviſhed an Husband out of my boſome, and he the tenderest in the world. A ſad caſe, I muſt confeſs; but it is well, ſince Death is ſo common, that he hath left one half and not taken all.

Would he had, will that paſſionate ſoul reply: I cannot live in any joy, now that the better part of me is dead and gone. O that I had never lived to ſee this day; or not out-liv'd it! Who can think of ſo wide a breach, and not be ready to go out at it? But ſtay a little, I beſeech you: did you never think of this before now? Did you not take one another with this clauſe [*Till Death us do part?*] Death and you ought to have been better acquainted before this time. It ſought your acquaintance long ago, and would have been as familiar with you as your Husband. Who ſpoke of parting with you, when you firſt came together: and now that you are parted, hath ſet you free again as you were before. If you like that State ſo well, you are at liberty to ſeek another ſelf. If you do not like to be tyed in ſuch a yoke; Why do you mourn thus, for the gaining of your freedom? Or if you liked

that

that perſon ſo well, as not to be able to think of any other; then you may have the glory to ſtand among the rare and noble examples of conjugal love and friendſhip: who have preſerved the Image of their deceaſed Husband or Wife, ſo lively ingraven in their hearts, that nothing could ever diſplace it, or blot it out.

Alas! may ſome of the tenderer ſex ſay (whoſe hearts are commonly moſt deeply wounded with this affliction) what a pitiful glory is this? and what a torment will it prove to me, to have only the image of ſuch a perſon ever in my ſight? It is not poſſible to keep my ſelf from being in pain and anguiſh, when I feel that he is torn from me. Since God hath made Man and Wife not to be two but one fleſh; How can I take this ſeparation otherwaies, than as if my body was cut in ſunder? In ſuch language I remember S. *Baſil* repreſents the complaints of a deſolate Widow: And if you pleaſe hear his Anſwer, in a letter to the Wife of *Arinthæus**. Some part or other of which may help, perhaps, to compoſe the ſpirits of ſuch perſons, whom I cannot but pity above all other: and make them conceive

* Epiſt. 186.

ſome joy, when they look upon the Image of what they have loſt. And if you meet with ſome things in it that have been ſaid already, do not therefore skip it over haſtily: For ſecond thoughts of a good thing are better than the firſt; and the ſame thing in a new dreſs may meet with thoſe affections, which it did not excite before.

There is none, ſaith he, *that doth not ſigh for ſuch a man. Who can be ſo ſtony hearted as not to ſhed a tear for him? Yet let us not complain that we are deprived of him, but give thanks to God who joyn'd you together, that you have lived ſo long with him. To be bereaved of an Husband, is common to you with all other women: But to dwell with ſuch an one, it may be queſtioned whether any can glory in the like happineſs. For to ſay the truth, God who made us all, created this man as an example of humane nature: ſo that all eyes were turned towards him, all tongues praiſed him; and many could not believe* Arinthæus *to be dead, when they heard the ſad tydings of it. But he hath ſuffered only that, which ſhall one day befal the Heavens, the Earth, and the Sun it ſelf. He died alſo in his full ſplendor:*

and

*and by his happineſs in this world, did not forfeit that of the next. Tranſlate therefore thy mind from things preſent, to the care of thoſe that are to come: ſo that thou mayſt be worthy by good works to enter into the ſame place of reſt and repoſe. Spare thy aged Mother: Spare thy young Daughter: who have no other comforter left but thy ſelf. Be an example of courage to the reſt of womenkind: and ſo moderate thy paſſions, that thine heart may not fail thee, nor thou maiſt not be ſwallowed up of grief. And above all things look to the great reward of patience, which is promiſed by our Lord Jeſus Chriſt; in recompence of what we do here. Do not think (*as he adds in another Epiſtle to her *) *that any affliction idlely befalls the ſervants of God, who are under his ſpecial care; but for a proof of their ſincere love to our Creator. For as great labours bring the* Athletæ *to their Crowns: So are Chriſtians by theſe tryals brought to perfection, if they receive with a becoming patience and all thanksgiving, whatſoever is ordered by our Lord. And there is nothing, I aſſure you, but is adminiſtred by the goodneſs of our Maſter: and therefore ought not to be received as grievous, though for the preſent it hurt*

* Epiſt. 202.

our weakneſs. For though we know not the reaſons by which every thing is done, as good, by our Maſter; yet this we ought to perſwade our ſelves, that what hath hapned was profitable, either for us, becauſe of the reward of patience; or for the ſoul departed, that it might not be farther ingaged in a world ſo full of wickedneſs.

Theſe were the arguments whereby he comforted other perſons as well as her: as appears by his letter to the Wife of *Briſon**. To whom he adds theſe words: *Let thy Children be as ſo many lively Pictures of him to comfort thee in his abſence. Let thy thoughtfulneſs and care about their education, draw aſide thy mind from theſe ſad reflections. And by a conſtant ſolicitude to pleaſe God, the reſt of thy life, thou wilt get an excellent eaſe and quiet to thy afflicted thoughts. For a preparation for our defence before Jeſus Chriſt, and a ſtudy to be found among thoſe that love him; will be ſufficient to obliterate all our ſorrow, ſo that we ſhall not be ſwallowed up in it.*

* Epiſt. 347.

The ſame he writes to one that had loſt an excellent Wife; * A perſon ſo fit for him, that they might ſee themſelves in each other as in a glaſs. *But why*

* Epiſt. 346.

why ſhould we contend with ſuch a Law of God as is paſt ſo many ages ago. We are not the firſt nor the only perſons that ſuffer on this faſhion. It is a common thing for all to die, though to have a good wife is peculiar to few, whom God bleſſes. The truth is, to grieve for a ſeparation from a wife, is one of the gifts of God: *For I have known many that have parted with them, juſt as if they had thrown off a burden.*

The reſt I ſhall not recite, becauſe I would leave ſome room for a long Diſcourſe of another great Perſon *, addreſſed to diſconſolate Widows: the ſenſe whereof is this. I have loſt (ſaith ſome ſad ſoul) not only my companion, but my guide, my ſtay, my ſhield, my ſecond ſelf. I doubt not of the Reſurrection, which St. *Paul* treats of: but what ſhall I do in the mean time? Much buſineſs I have to manage, but I am become only a fit prey for every Cormorant, who hath a mind to be unjuſt. The ſervants who before reverenced me, will now deſpiſe a ſilly Woman. If my Husband ever obliged any body: Alas! It will be ſoon forgot, now that he can do them no further kindneſs. But if he did them

* St. *Chryſoſtom* upon 1 *Theſſ.* *Hom.* 5.

any wrong; they will be ſure to take a ſevere revenge on me, who am not able to reſiſt them. This is the thing, that breeds me all my anguiſh: ſet this aſide, and his death would not give me ſuch a torment. What ſhall we anſwer (ſaith St. *Chryſoſtome*) unto this? *Truly I could eaſily demonſtrate, that not what they pretend, but an unreaſonable paſſion is the cauſe of words ſo ſad and doleful. If this were the cauſe of their lamentation, then they muſt never ceaſe thus to bewail themſelves. But if after a years time all theſe tears are dryed up; it's certain the want of their defence and comfort (which will then be moſt felt) is not the only cauſe of them. But let it be ſuppoſed that this is the fountain of all their ſorrow; yet conſider how much infidelity there is in it, that we ſhould think it was* They *who took the care and patronage of us; not God. It cannot chuſe but provoke his diſpleaſure, to ſee a creature of his more beloved than himſelf: and therefore, perhaps, he took away thy Husband, becauſe he was more to thee than thy God. The only one of* Iſrael *is very jealous; and cannot indure to be ſo ſlighted, that other things ſhould have ſo much of our affections, as his excel-*

excellent goodneſs: which is therefore to be beloved by us above all things, becauſe it expreſſes a love to us above all other Creatures. What was the reaſon, I beſeech you, that widdowhood and Orphanage were ſo rare in the old times among good people? Why did Abraham *and his* Sarah, *and* Iſaac *live till a great old age? Truly I think it was becauſe* Abraham *loved God more than either of them: And when God did but ſay to him, Kill thy Son; he went about it as readily, as if he had been to Sacrifice a Lamb. But we are heavy and dull: we are carried ſo headlong into the embraces of Creatures, that God is fain even againſt our wills to draw our affections to himſelf, by drawing them away from us. Do but love God more than thy Husband, and I will undertake that either thou ſhalt not fall into Widdowhood; or ſhalt not feel it ſo great a miſchief when thou falleſt into it. And I have a good ground for what I avouch: for thou haſt him for thy Husband and thy Defence, that never dies; and that loves thee infinitely more than any man can do. And if this reaſon be not ſufficient to convince thee, I have a compariſon that will do the buſineſs. Tell me; if thou hadſt a Husband who loved thee ſo*

much, as if he had no ſoul but thine; one that was as much beloved of others as he loved thee; one ſo wiſe and diſcreet, that he was as much admired as loved; one ſo gentle and compliant, as if he was but wax to thy impreſſions, one that made thee ſhine as the moon doth with the rayes of the Sun; And ſuppoſe thou hadſt a child by this dear perſon, who dies before he comes of age: Wouldſt thou be miſerably tormented and overwhelmed with ſorrow & grief for the death of this child while thou didſt enjoy ſuch a better love? No, in no wiſe. He that is ſo fair and beautifull in thine eyes, would ſupply the want of it, as the Sun doth the abſence of the Stars. He that is now loved and eſteemed, would quite obſcure and hide all the other excellencies. Do but love God then more than this Husband, and his glory, which puts out the luſtre of all other things, will make thee as little troubled at his death, as in the other caſe thou wouldſt be for thy childs. Nay far leſs, one would in reaſon think; in as much as God is infinitely more above that Husband, than he above the Child.

Beſides, what is it, which thou receiveſt from thy Husband, that is comparable to what the love of God gives thee?

Are

Are they not pangs and labours, and, as the world goes, unkind words perhaps, and angry chidings? Or if thou canſt tell me of better things, what are they? What are fine cloaths and Jewels, and honours, and ſuch like things, to the Son of God; to the Brother-hood and Adoption; to the Kingdom and eternal Glory; to the life of God and co-heirſhip with the only begotten? Wilt thou after all this tell me thou canſt not but be paſſionately troubled for thy Husbands loſs? Methinks thou ſhouldſt conſider, that if thou wanteſt him, thou haſt God. If thou wanteſt thy menial ſervants, and attendants, thou haſt the guard of ſpiritual powers: The Dominions and principalities of Heaven are thy Miniſters. If thou ſayeſt thy children want a Father; that cannot be, ſeeing God is the Father to the Fatherleſs. If thou feareſt they ſhall want neceſſaries, tell thy ſelf who gave them to thee, and whether the life be not more than meat, and the body than rayment. Or if thou feareſt they ſhall not be ſo well provided for as otherwiſe they might have been; how many could I tell thee of, that have been bred by Widdows and proved famous? And on the other ſide, how many that have had Fathers and been good for nothing?

thing? Put the fear of God in their hearts, and this will preserve them more than a Father. When the guard is set within, they will less need one without. This will be better than riches, and glory and promotion to them: this will make them famous both upon Earth and in Heaven.

Do not set thine Eyes then on the youth, who by reason of his Fathers greatness is girded with a Golden Belt, and rides on a Prancing Horse, and is taken into Kings Courts, and hath many Tutors and Governours following him at the heels: But cast thine eye above, open the gate of Heaven by thy thoughts, look into that Stately Palace; behold the King of glory there sitting on his Throne; and if He whom thou admirest on Earth can be sooner admitted thither, than thy child: fetch a great sigh; fill the Heavens with noise and clamour; I do not forbid thy lamentations. But seeing neither riches nor birth, nor any thing else is there prefer'd, but only Vertue and goodness; judge what reason thou hast to be content: and think how certain it is that nothing can make us dismally sad, ἂν θέλωμεν φιλοσοφεῖν, if we will not be fools, but Philosophers.

And

And for thy ſelf, if thou complaineſt of being deſolate and ſolitary, remember what the Apoſtle ſaith, 1 Tim. 5. 5. *that ſuch an one,* Truſteth in God. *This is only an opportunity to enjoy more of the chiefeſt Good. Thou haſt more time and liberty to pleaſe God, now that thou haſt none elſe to pleaſe. Thou art freed from all other bonds, to be tyed faſter to him. There are no chains, no reſtraints upon thee, to keep thee from doing what thou wouldſt. Thou art ſeparated from one Husband, to be united to a better. Thou haſt not the fellow ſervant, but thou haſt the Maſter. Thou haſt not thy Husband to talk with thee, but God is thy Husband. When thou prayeſt, doſt not* Thou *talk with God? When thou readeſt, doth not* God *talk with thee? And what doth he ſay to thee? Words more deſirable, more ſweet than can drop from any Husbands lips. If he ſpeak never ſo kindly, the matter is not great; for he is but a fellow ſervant. When the Lord himſelf will be pleaſed to embrace and ſpeak lovingly to his hand-maid,* τότε πολλὴ ἡ περιπέια, *This is a ſtrange piece of ſervice. And obſerve I beſeech you how he ſerves and waits upon us: Hear in what words he beſpeaks our affections.*

Come

Come unto me all you that are weary and heavy laden, and you ſhall find reſt to your Souls. *And again by the Prophet he cries,* Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the Son of her womb? Yea ſhe may forget, yet I will not forget thee. *What charms are there in theſe words? And what can have more of Honey in them, than thoſe expreſſions in the Song of Songs,* My Love, my Dove, my fair one, my Paradiſe, *&c. And yet this is the language of God to men. If we will not reſt ſatisfied in ſo tender a kindneſs, there is no Remedy, but we muſt be miſerable.*

To this purpoſe writes that excellent Perſon, with an Elegance, which, though I could not imitate, yet I could not but follow; till I have run beyond the bounds within which I intended to confine this diſcourſe. And yet the minds of ſuch perſons, as I am now treating withal, is many times ſo clouded by their ſorrow; that it will be charity to try all other means to brighten and clear them. I ſhall recommend therefore to them, before I take leave of this Argument, the advice of a great man i[illegible] neighbouring Coun-

Country not many years ago*; ſent to a Lady oppreſſed with an obſtinate grief for the loſs of a dear Husband. His words are to this ſenſe. *Come to your ſelf again, Madam, and think what you are a doing. You drive away and eſtrange from you that very thing, which you love above all the world, and may enjoy continually if you pleaſe. For where I pray you do you think that is which you ſo much cheriſhed and loved? You will anſwer me in Heaven: And ſo it is, I make no queſtion, full of Joy and content among the bleſſed. But withall you believe that things above are ſo ſeparated from us, that they can be no more re-joined to us, as long as we live. Oh how much are you deceived! God himſelf who is the higheſt and furtheſt from our Natures, is continually in us to give us unſpeakable joy from his preſence; if our ſouls be fit to harbour and entertain him. The holy Angels are continually about us, if we take care to draw them to us. And how do we know, that bleſſed ſouls in whom the faith of a holy love could never die, would not come to viſit us, if we made our ſelves fit to receive them; and they found nothing in us contrary to their nature and happineſs, which*

* *Mounſ. du Vair.*

which hindred us from going towards them? And what greater obſtacle can there be unto it, than tears and ſorrow? The wings that muſt carry us up thither, are our thoughts; which animated by our deſires and the ardours of a holy friendſhip, muſt never ceaſe beating till they raiſe us up to that which we look for. And what do our tears but wet the wings of our thoughts, and hinder the flight of them. Do you not ſee that among the vapours which ariſe from the Earth, thoſe which proceed from rivers and marſhes and other moiſt places, ſtop in the middle region of the air, and melting there return from whence they came? whereas thoſe which come from dryer matters, ſoar up higher, till being inflamed they turn into Comets and other Cœleſtial fires. Do you believe in like manner, that your thoughts, though never ſo pious, can never mount high if they be clogged and wet with abundant tears. Let them be heated by the ſacred flame of your holy friendſhip, and purified from worldly contagion; and taking their flight through a calm, and undiſturbed ſpirit, as through a clear and bright air, you will queſtionleſs overtake that which is fled from you; and embrace that bleſſed ſoul, and graſp the ſplendor of that

that eternal light wherewith it is cloathed. And you will find it as if it consented to your desires, coming down again all along your thoughts as by a thred, giving you a more perfect rejoicing therein than can be imagined. It will dwell in you (at least by the lively image of your vehement thought) and seem as if it were your self. For we find that in corporeal things, a violent imagination makes us believe we see and touch that which is farthest from us. Try, Madam, *that which I say, and you will find it most true. Make use of this troublesome grief, which you cannot be rid of, to spur your desires, to be re-joyned to that at the loss of which you so much repine.* Thus He.

To which me thinks, I hear some reply, that this way is too sublime for their spi rits. They cannot mount themselves on this fashion, but cleave fast to these Terrestrial objects. It may be so; and all that I can say to such is this; that next to God and our blessed Saviour, whom they apprehend, I hope, every where, to take care of those that commit themselves to the Fatherly Providence of the most supream Reason; they should entertain themselves in the company and embraces of

their

their remaining friends: whoſe preſence is moſt delightful, and converſe moſt comfortable. And all of them put together, may make a ſenſible Image of a dead Husband.

I know they will ſay, but theſe Friends may die too, and then what ſhall I do? I have told you already, and therefore have the leſs to add on this ſubject. Yet I ſhall remember you of the words of *Seneca* * concerning the death of a Friend, which are to this purpoſe. If thou haſt other friends beſides this, is it not a great reproach to them of their unworthineſs, that all of them are not able to comfort thee for the loſs of one? If thou haſt no more, then thou haſt done thy ſelf a greater wrong than God hath done thee; for he hath taken but one, and thou haſt made never an one. *God makes men* (as is ſaid by ſome) *and we make friends.* And if thou beeſt deſirous of more, and findeſt ſuch need of them, thou haſt leiſure now to go and ſeek them. He can never want friends, that wants not Vertue. He loved not one well, that cannot love any more than one. Is it not a ridiculous folly for a man to ſhrug and cry when he hath loſt his coat, rather

*Epiſt. 63.

Of the death of Friends.

rather than go to fetch another garment to cover him from the cold? If he be taken away whom thou didſt love, ſeek another whom to love. It is far better to repair thy loſs, than to mourn for it. And if thou canſt not find another to thy mind, How couldſt thou be a friend to him that is dead, if thou haſt no power to help thy ſelf? why ſhould not a good man find enough in God and himſelf? The want of nothing, can make thee want Vertue; and he that hath that, hath enough. Nay, every good man is thy friend, if thou beeſt good: and they that never ſaw thy face before, if they ſee thy goodneſs, will be good unto thee. *Bonos omnes oportet inter ſe amicos eſſe, etſi ſint minus noti: All good men ought to be friends, though they be not much acquainted.* *Apuleius de Philoſ. Mor.*

I have paſſed over this laſt particular (as you ſee) very ſwiftly, becauſe I obſerve my diſcourſe ſwells to a greater bigneſs than I intended: And in ſome of the following conſiderations you ſhall find ſatisfaction to every one of theſe caſes, if you will but concoct them.

SECT.

SECT. VI.

Which directs how to quiet our ſelves by comparing our ſelves, both with our ſelves and with others; and there are five waies of compariſon inſiſted on.

III. To compare our ſelves with our ſelves and others, a way to be contented. We were not ſo well once, or not better; and yet not ſo grieved.

Conſider ſo far as to make compariſons. And firſt of all compare thy ſelf now with *what thou once waſt*, yea with what thou once waſt not. There was a time when thou thy ſelf waſt not ſo much as dead, for thou waſt not at all, nor hadſt any capacity of joy or ſorrow. Hath God dealt unkindly with thee in giving thee a Being capable of both? wouldſt thou have refuſed a being (if we may ſuppoſe an offer to be made to nothing) unleſs he would have given thee nothing but joy, and never taken away what he gave thee? Unleſs thou haſt a mind to be nothing, be contented with what thou art. Then thou hadſt not theſe relations, for thou hadſt not thy ſelf. Why ſhouldſt thou mourn now that thou haſt them not, ſince thou haſt thy ſelf? Is there not more reaſon to be thankful for a being, though capable of mourning, than

than to be troubled at the occaſion of it? Surely thou doſt not deſire to ceaſe thy mourning by ceaſing to be. Eaſe thy ſelf then of thy grief by the being that God hath given thee. If thou *couldſt* not mourn then, *Do* not mourn now. But then conſider, that ſince thou hadſt a being, there was a time when thou hadſt none of theſe relations, no wife, nor children, nor friends which thou art deprived of. Yet thou didſt not then weep and lament, and trouble thy ſelf as now thou doſt. *Seeing thou art what thou waſt, be contented as thou waſt.* What difference is there between that time and this? Thou waſt as much without them then, as now thou art; why ſhouldſt thou not be as much contented now as then? All the difference between thoſe that want a thing, and thoſe that loſe it, is only this; that they who loſe it once had that, which they that want it never had. Now ſhall we be the more troubled becauſe we once had it? one would think that their trouble ſhould be the greateſt that neither have it, nor ever had it. We have reaſon to be more pleaſed that we had it, if there were any good in it: and if there was none,

then

then we have no reaſon to be diſpleaſed that we have it not. Say, hadſt thou rather never have enjoyed thy friends, than now be deprived of them? Was thy condition worſe or better heretofore? If it was but equal to thy preſent, then thou haſt reaſon to be equally pleaſed: Remember how thou waſt then, and be ſo now. If it was worſe then; why ſhouldſt thou be now worſe troubled? If it were better then, why didſt thou change it, ſeeing thou knoweſt that all muſt die? No queſtion it is better to *have* enjoy'd a good thing, than never to have known it. And therefore ſeeing thou *art* no worſe now than thou waſt once, but *haſt* been better than once thou waſt, be not more troubled than thou waſt once, yea, be leſs troubled.

We may be worſe.

But *ſecondly*, compare thy preſent condition with *what thou maiſt be*. This is not the worſt that may befal thee in ſuch a world of miſeries. Suppoſe then that thou ſhouldſt loſe all thy children as *Job* did, and then loſe thy whole eſtate; that the Sea ſhould ſwallow one part, and the fire burn another, and thieves rob thee of a third, and bad debtors quite undo thee. Suppoſe after

ter all this, that a fire ſhould begin to burn in thy own bones, and that ſhould break into boils, and they ſhould break into ſcabs, and thou ſhouldſt be poor, even to a Proverb, as that holy man was. Muſt thou not be contented then? But how is that poſſible, ſeeing thou canſt not be contented now? If ſuch a ſhowr of tears fall from thine eyes for this little loſs, then ſure thou wilt make a flood or a deluge. But what wilt thou do at laſt after all thy lamentations? Wilt thou kill thy ſelf? Then it ſeems thou takeſt death to be the end of all troubles; and I wonder thou ſhouldſt be ſo troubled at that which hath eaſed thy friend of them. Or what elſe wilt thou do? comfort thy ſelf? Try how thou canſt do that now, for if thy ſtomach refuſe cordials in this diſtemper, never expect that it will digeſt them, when thou wilt be far more ſick and apt to vomit them up again. If *Job* had curſed the day wherein he was born at the firſt breach that God made upon his eſtate, what expreſſions of grief (below a great ſin) had he left for himſelf when he ſate upon the dunghil? The good man took the firſt loſſes ſo patiently, that all the reſt which befel him could

not

not move him to greater impatience. Do thou remember him, and ſay to thy ſoul, Come, be quiet, this is not the Worſt that may betide us; we have no ſuch cauſe to cry as we may have; *Let us learn Patience againſt a time when we may have more need of it.*

We may be better.

And then if we ſhould be brought to the very duſt, and fall as low as the dung of the earth, yet there is another way of conſidering *what may be* beſides this. We may be as happy again, as now we account our ſelves miſerable. Our ſorrow may be turned into joy, as our joy hath been turned into ſorrow. Weeping may endure for a night, but joy may come in the morning, according as I have ſaid in the former diſcourſe; And ſo it was with *Job* whom God bleſſed in his latter end, more than in his beginning, *We have ſeen the end of the Lord* (ſaith the Apoſtle *James*) *that the Lord is very pitiful and of tender mercy.* But then this pity of his is to be obtained only by Patience. If we cannot be contented, it is needful, we may think, that he ſhould teach us it ſtill by greater loſſes.

Job 42.11.

Jam. 5. 11.

Thirdly,

Thirdly, *Compare what thou haſt loſt, with what thou haſt not loſt.* God leaves commonly more than he takes. He takes away thy children perhaps, but thou haſt thy Husband, and he is better than ten ſons. Or if thou haſt loſt thy Husband alſo, yet thou haſt thy ſelf; and why ſhould *a living man complain?* And thou haſt God himſelf, whom nothing can take away from thee. Or if thou haſt him not, yet thou maiſt have him; and who knows but that therefore thou haſt loſt thy friends, becauſe thou haſt not him? God hath taken them away, that thou maiſt ſeek after him. Wouldſt thou have been willing that all thou haſt ſhould have been loſt rather than this one friend? Shall God raiſe him from the dead, and all the reſt go into his Tomb? Wilt thou have all, or elſe take comfort in none? Then God may well take away all; and let thee have ſomething to cry for. Yea, who is there deſtitute of all friends and comforters? *Job* himſelf was not ſo ſpoiled, that they had robbed him of his friends. Though they did add indeed to his grief, yet it was their miſtake, and not their want of love. And if we

We have more than we want.

ſhould have no better: then we may give God thanks, that he lets us ſee more than all our friends. Yea, it is a great mercy that God gives us time to ceaſe our grief and trouble. And perhaps we have riches, and a pleaſant dwelling, delightful walks, *&c.* Or if we have not, and can bear that patiently; then we may ſoon learn how to bear this. Do the poor people of *Norway* weep when they eat, becauſe their bread is made of the barks of trees, and ſometimes of chaff; not of Corn as ours is? If there were no trees, nor chaff, nor any ſuch thing to fill their mouths, they might well cry; but as long as we have what is needful, we ſhould be content, for nothing is ſo needful as that. Let us not then weep becauſe we have not ſo many friends as we had, for we have more than we deſerve. Let us not mourn as though we were deſolate, when we want but one; no more than we complain of hunger when we have all variety of chear, except one diſh that we love moſt. But

Bartholi. cent. 4. Hiſt. An. cap. 16.

We have more than many others.

Fourthly, Let us *compare our ſelves* (if you pleaſe) *with others*. In other caſes this is a thing we love to do, though

though there be ſo much danger in it that it may undo us. If we be guilty of any fault, then we comfort our ſelves in compariſons, and think that we are not ſo bad as others. Now that which we are apt to do when we *do ill*, we ought to do when we think we *ſuffer ill*. Is God more unkind to us than to any of our neighbours? Do not we ſee that many of our neighbours children are dead as well as ours? Many of them have loſt four or five, and we have loſt but one. Nay, many of them never had any, and yet they do not therefore mourn, and beſmear their faces with tears, and break their hearts with ſighs. Our caſe is the very ſame now that we have none, but only that it is a little better, becauſe we had once ſome. And how thankful ſhould we be that we had them ſo long, if it be deſirable to have them at all? But then we may ſay further to our ſelves, How many of them have loſt their friends in the late Wars? How many hath the ſword made Widows, and the blood of how many of their children hath it drunk? Ours were taken away by the hand of God, but theirs were taken away by the hands of men. Our friends dyed in their

beds, and theirs dyed in the field; Ours *went*, and theirs were *driven* out of the world. Come, let us go comfort our neighbours that have loſt more than we, for they ſtand more in need of comfort. If they ſtand in need of none, then no more do we.

De Conſol. ad Apollon. It was very handſomely diſcourſed by *Socrates* (as *Plutarch* relates) That if we could all agree to put all the troubles and calamities of men into one heap, on this condition, that after every man had brought his and thrown them there, then they ſhould all come again and take every man an equal portion of them, there would be a great many that now complain, who would rather take up what they brought, and go their waies contented with them.

And ſo *Antimachus* an Ancient Poet, when his Wife dyed whom he loved exceedingly, he went and writ a Poem bearing her name, wherein he reckoned up all the calamities that he could remember had befaln any in the world. By this means he did deter himſelf from grief; for how can one ſuffer the miſeries which others endure, if he cannot bear this light one of his own?

Fifthly,

Fifthly, *Let us compare our ſelves with the Ancient Chriſtians.* Their children were ſnatcht out of their arms by the hands of Tyrants. They ſee their brains daſht out againſt the ſtones; their friends were buried in fires, or baniſhed into ſtrange places, and they had no comforters left but God and themſelves; and their chiefeſt comfort was, that they muſt ſhortly die the ſame death. But notwithſtanding all this, and much more, they did not take it heavily, but Ευχαριστως ἤνεγκαν (as *Photius* ſpeaks) *They bare it all thankfully, and bleſſed God who could tell how to govern the world beyond all the thoughts of men.* Let not us who ſuffer but common things, weep with an extraordinary ſorrow, when they who ſuffered moſt unnatural deaths did bear it with more than natural courage. They might have been allowed to have wept blood, rather than we to ſhed tears. And yet they rejoyced as if their friends had been offered in Sacrifice to God; and we weep as if they had been put to ſome ſhameful torments for their crimes. Shall we mourn more for the death of a friend, than they for a butchery? What arguments had

It is better with us than with thoſe of former times.

Epiſt. 234.

they to comfort them which we have not? What Scripture had they before their eyes to ſtay their tears, which we read not? If either of us have more to comfort us than the other, it is we; for we have their moſt excellent example. And when I think of the
Mac. 2. 7. Mother of the ſeven Brethren mentioned in the *Maccabees*, ſhe calls my thoughts back a little further than the times of Chriſt. Did ſhe wring her hands when ſhe ſaw the skin of her ſon fley'd off from his head? Did ſhe caſt any tears into the fire wherein another of them was fryed? No, ſhe ſpeaks as chearfully as if they were not ſtripping them of their skins, but cloathing them with a royal robe: She looks upon them, not as if they lay upon a pan of coals, but in a bridal bed. She exhorted them, being fil-
V. 21, 22. led with a couragious ſpirit, ſaying, *I cannot tell how you came into my Womb, for I neither gave you breath, nor life, neither was it I that formed the members of every one of you. But doubtleſs the Creator of the world, who formed the generation of man, and found out the beginning of all things, will alſo of his own*

own mercy give you breath and life again, as you now regard not your own ſelves for his ſake. This marvellous woman (as ſhe is called, *v.* 20.) knew very well that ſhe did not give them life, and therefore why ſhould ſhe take ſo heavily their death? She conſidered they were none of hers, and why ſhould not the owner take them? She knew that ſhe did not loſe them, but only reſtore them. That life ſometimes is not worth the having. That unleſs God will have us live, no wiſe man would deſire to live. That none gives any thing unto God, though it be his own, but he gives them ſomething better. And therefore ſhe ſaid, Die my ſons, for that's the way to live.

What poorneſs of ſpirit then is it, that we cannot ſee a ſoul put off her cloaths without ſo much ado? That a Jewiſh woman could ſee ſeven ſouls torn out of their body with more courage, than a Chriſtian man can ſee one ſoul quietly depart and leave its lodging? I would wiſh every one to ſave his tears till ſome other time, when he may have ſome greater occaſion for them. If he will weep

much, let it be when he sees the bodies of his children or friends so mangled as theirs were. But if he would not weep out his eyes then, let him weep soberly, and not as if he were drunk with sorrow now.

SECT.

SECT. VII.

Several reasons are given against immoderate sorrow, which are comprised in 14. Questions which we should make to our selves: The reason and spirit of them you may see in the Margin, at the beginning of every particular.

IV. We must think with what reason we weep.

AFter we have taken this course with our selves, we shall be the more prepared to hearken unto reason. And let us proceed from making comparisons, *to ask our selves some Questions*, and stay till they give a good answer. Let us know of our selves why we are so sad and heavy? Let us speak to our souls, and say, Tell me, what is the matter? What is the cause of all this grief? Thou art a rational creature, what reason hast thou for all this sorrow? Thou art not to be pityed meerely for thy tears, if thou canst cry without any cause. Hideous things appear sometimes before us to *affright* us; but they are the *Chimeras* of a childish imagination, and not things really existent. Let us bid fancy then

to ſtand aſide a while, and let reaſon ſpeak what it is that ſo troubles us. Children cry who cannot ſpeak, and we are not much troubled at it, becauſe they cry for they know not what; Unleſs we therefore can tell why we weep, no body will pity us, becauſe it is not weeping that we are to mind, but the cauſe of mens weeping. Let me then propoſe theſe queſtions to be anſwered, ſome of which will diſcover that there is no cauſe of ſad lamentations when our friends die. And if there be no cauſe that the fountain of tears ſhould run, that is cauſe enough to ſtop it up.

No cauſe of mourning immoderately for their ſakes who are dead.

I. *For whoſe ſake doſt thou weep?* For the ſake of him that's dead, or for thy own? Not for him that is dead ſure; for we ſuppoſe him to be happy. Is it reaſonable to ſay, Ah me! What ſhall I do? I have loſt a dear friend that ſhall eat and drink no more? Alas! He ſhall never hunger again; never be ſick again, never be vexed and troubled; and which is more, he ſhall never die again. Yet this is the frantick language of our tears, if we weep for the ſake of him that is gone. Suppoſe thy

thy friend ſhould come to thee, and ſhake thee by the hand, and ſay, My good friend, why doſt thou lament and afflict thy ſoul? I am gone to the Paradiſe of God, a ſight moſt beautiful to be beheld, and more rare to be enjoyed. To that Paradiſe am I flown, where there is nothing but joy and triumph, nothing but friendſhip and endleſs Love. There am I where the head of us all is, and where we enjoy the light of his moſt bleſſed face. I would not live if I might again, no not for the Love of thee. I have no ſuch affection to thy ſociety (once moſt dear unto me) that I would exchange my preſent company to hold commerce with thee. But do thou rather come hither as ſoon as thou canſt. And bid thy friends that they mourn not for thee when thou dyeſt, unleſs they would wiſh thee to be miſerable again. If we ſhould have ſuch a ſhort converſe with one of our acquaintance, what ſhould we think? what ſhould we ſay? Should we fall a mourning and crying again? Would it open a new ſluce for our tears to flow out? Would we pray him to go to Heaven no more but ſtay with us? Would we entreat him to beg of God that he might

might come and comfort us? If not, then let us be well content, unless we can give a better reason for our immoderate tears, than our love to him. *Holcoth* reports of a learned man, that was found dead in his Study with a Book before him: A friend of his was exceedingly amazed at this sight when he first came into the room: But when he looked a little further, he found his fore-finger pointing at this place in the book of *Wisdom*, *c.* 4. *v.* 7. Δίκαιος ἐὰν φθάσῃ τελευτῆσαι, ἐν ἀναπαύσει ἔσται. *Though the just be prevented with death, yet shall he be in rest.* And when he observed this, he was as much comforted, as he was before dejected. We have no reason to lament them who are made immortal, and that live with God. If we respect them only, we should carry them forth as the *Aegyptians* did the great Prophet of *Isis* when he dyed, not with howlings and sorrow, but with hymns and joy, as being nade an heir πρὸς τοὺς κρείττονας, with our *Betters*, and gone to possess most glorious things.

In 4. Sap. v. 7.

Heliod. l. 7. Athiop.

The truth of it is, if it were rational Love to him that expresseth these tears, then we should not begin them so

ſo ſoon, nor make ſuch a noiſe, and cry when men are a dying. For the ſad countenances and the miſerable lamentations, wherewith we encompaſs ſick mens beds, make death ſeem more frightful to them, than it is in it ſelf. What miſery am I falling into (may a man think) that cauſes them to make ſuch a moan? What is this death, that makes even them look ſo ghaſtly who are not like to die? What a miſchief is it to leave ſo many ſad hearts behind me, and to go my ſelf (it ſhould ſeem by them) to ſome ſad and diſmal place alſo? I tell you, a dying man had need have a double courage, to look both *death* and *them* in the faces, or elſe their indiſcreet ſhrieks and lamentations will make a poor ſoul fall into ſuch dark and cloudy thoughts. Men are fain therefore to ſay that it is indeed Love to themſelves that forces them thus to bemoan the death of their friends. But what are you, that cannot be contented one ſhould be made much better, by making of you a little worſe? Is this the great Love you pretend to your friend that you are extreamly ſorry he is gone to Heaven; are you a friend, that look more at your own ſmall bene-

Nor for our own ſakes that are alive.

fit,

fit, than at his great gain? was he not much beholden to you for your love, that would have had him lived till you were dead, that he might have been as miſerable in mourning for you, as you think now your ſelves to be? But what is it I beſeech you, that you thus bemoan your ſelves for? Becauſe that you are now miſerable? No, it ſeems that you are not miſerable enough, and that makes you weep ſo much. If you had ſome greater trouble befaln you, that would put the leſſer out of your mind. If you were ſick or in pains, or had loſt all your goods, theſe things could take your mind off from this loſs; Why then cannot the enjoyment of your health, and eaſe, and plenty do as much for you? When *Joab* did but threaten *David* that they all would leave him, unleſs he would be comforted, then he could wipe his face, and appear in publick as a man well pleaſed. Fear of loſing his kingdom, put away the grief for the loſs of his ſon. And therefore let us not ſpeak of our being forlorn and miſerable by this loſs; for at laſt we find it is not ſo. But how doth it appear that meer ſelf-love is the original of theſe tears? Suppoſe this perſon to

2 Sam. 19. 7.

have

have been at ſo wide a diſtance from us for a year or two, that no tidings of him could come to us. Did we weep and lament all that while becauſe he was not with us? Did not the thoughts that he lived, and hopes to ſee him again comfort us? And yet, was he not then in a manner dead, when we neither ſaw, nor felt, nor heard from him? What help did we receive from him at that diſtance; or wherein did he pleaſure us? If we did not account our ſelves ſo miſerable all that time as to ſpend it in tears; we ought not to do it now. We are now as we were then: in all things the very ſame; ſave only in the knowledge that he is dead. But was he not dead, as I ſaid, to us before? Was he not like a man in another World? What was there that he did for us, which we do not now receive at his hands? Let us be as quiet now, as we would have been on ſuch an occaſion: Eſpecially ſince we know our Friend ſtill lives, and we have hope to ſee him again. Natural affection, I confeſs, in either caſe will make us big with ſighs, and burſt forth often into tears. We feel we are not as we were before. There is ſomething wanting, which

which we formerly enjoyed. And it is an old acquaintance perhaps, which Nature cannot but be loth to part with-all. Get a new Nature then, and that will mend all. Though the first motions be so free, that they owe no tribute to reason: Yet when they come, we shall be careful not to follow them. If we do, it will not be very far. Religion and reason, if we hearken to them, will teach us to restrain our selves. *Religion* (as a great person * speaks) *will not suffer us to will what God wills*: *And Reason will teach us to bear those things with an equal mind, which do not happen to us alone; and which we cannot by all our tears make not to have hapned.* They will not let us expect that time should take away this sickness from us. That is the Remedy of vulgar spirits: *Sapientis est, tempus ipsum antevenire, & dolori ipsi nascenti occurrere.* It is the part of a wise man to outstrip time and get before it: To prevent a grief that is a growing and strangle it in the very birth. And indeed from hence we conclude that it is not meer Natural affection neither, to which We commonly owe our sadness and sorrows: but

* *Joseph Scalig.* Epist. 139. ad Is. Casaub

but the freſhneſs and preſence of the cauſe of them. For time, as was ſaid, will make us forget them; or if our parents had dyed a little after we were born, we ſhould never have wept when we came of age, to think that they were departed. It is no hard matter then for a conſiderate perſon to ceaſe his grief, ſeeing it depends upon ſuch ſmall cauſes. And if any one ſhall ſay that it is Love to the good of the world that makes him mourn for the loſs of an uſeful perſon; He hath reaſon to rejoyce that he loves the good of men ſo much. For then he will labour to do much good in the world himſelf; and he will perſwade all the friends he hath remaining, that they would do all the good they can, and repair that loſs.

Our friends if *Good*, are not loſt.

II. But let me further ask you, *Was thy friend Gods friend alſo, or was he not?* If he was the friend of God, as well as a friend of thine, why ſhould not he have his company rather than thou? If he was not Gods friend, then he could not be thine neither. No man can love us aright, that doth not love God, and if he do love God, why ſhould

ſhould we think much that he goes to God? But ſuppoſing he was very dear to us; then I ſay, that if he was *Bad*, thou oughteſt to have mourned for him before this. For then thy tears might have done ſome good, which now are altogether unprofitable. *Seven daies* (ſaith the ſon of *Sirach*) *do men mourn for him that is dead; but for a fool, and an ungodly man, all the daies of his life.* But if he were a *Good* man, then thou needeſt not mourn now, for thou mayeſt hope to ſee him again, if thou art *Good*. Thus thou mayeſt comfort thy ſelf, My friend is not gone, but gone before. He is ſeparated from us, but not loſt. He is abſent, but not dead. He hath taken a journey into a far Countrey, and there I may go to ſee him. What matter is it whether my friend return to me, or I go to him? None but this, that if he be in a better place, then it is better that I go to ſee him, than that he come to ſee me. Should we not deſire to be better our ſelves, and not to have him made worſe? then let us contentedly follow as faſt as we can, hoping there where he is to embrace again. We cannot expect him in our houſe, but he expects us in his. He cannot come down to us,

Eccleſ. 22.12.

but

but we may go up to him. He cannot come back, but we may follow after. And there is no difference (as I ſaid) between his viſiting of us at our home, and our going to ſee him at his, but only this, that it is a great deal better for us to ſee him there where he is, and not where we are now our ſelves. Let us not mourn therefore for that which cannot be, but rejoyce for that which may and will be. And let it comfort us that we ſhall come together again, but in a better place than we would have it; we ſhall have our deſires fulfilled, but in a more excellent manner than we deſire. And if in the mean time he can do us any good, we may be ſure we ſhall not want it.

III. Ask your ſelves again, *Why ſhould you mourn more for your loſs, than be glad for your enjoyment?* If there be ſo much reaſon to lament the abſence of this friend, then it ſhould ſeem his enjoyment was very valuable. Think therefore of the ſweetneſs thou hadſt in that, which thou wouldſt purchaſe again with ſo many tears. Is there no comfort but only in things preſent? Is it not a piece of our folly to forget what

As they are not loſt, ſo we have had them long.

what we have enjoyed? Shall we only think what delight we have loſt, and not of what we have had? We do not know whether we have loſt any, but only that which we had; and that we may think of as much as if he were alive. Of what we have enjoyed we are certain, but there is no certainty of what we ſhould have found in our friend for the time to come. Think then of the time paſt, and rejoice that thou didſt find ſo ſweet a friend. Imagine not how long thou mighteſt have enjoyed him, but think how long thou didſt. It was but natural to loſe him; but it was ſupernatural to enjoy him. All men are born to die, but all men are not born to live ſo long before they die. All men have acquaintance, but all men have not friends. Therefore he that hath a friend, and hath him ſo long; is to acknowledge that God is very much his friend. He was not ours, but was given us by God; or rather he was not given, but only lent. We had not the propriety, but only the uſe. We have not loſt any thing that was our own, but only reſtored that which was anothers. And therefore now that he is taken away, we are not to be angry

that

that God requires his own, but to be thankful, that he hath lent us ſo long that which was none of our own. And aſſure your ſelves, there is nothing more unreaſonable than to mourn that God gave us a thing no longer; and not to rejoice that he gave us that which is ſo deſirable, at all. Ceaſe your tears I beſeech you, unleſs you will ſhew that you deſerved to have wept a little ſooner. Either ſay that he was not worth the having, and then you need not weep at all; or elſe give God the thanks that you had a perſon ſo worthy, and that will ſtay your immoderate weeping.

Nay, will ſome paſſionate perſon ſay, but this will rather augment our grief, when we think that he was ſo much worth unto us, and yet is gone. But that is our fault, if we will think more and oftner that he is not, than that he was. How can any body help you, if you will needs look more upon his departure, than upon his ſtay? Seeing there is more reaſon that you ſhould pleaſe your ſelf in what is paſt, it is to be ſuppoſed that your thoughts will be more upon it; and if they be, you cannot be ſad: But if they be not, then

then you are not to be cured by reaſon, but by ſomething elſe. When you are apt to fetch a ſigh, and ſay, Oh my dear friend is gone! Call it in again, and ſay, Thanks be to God that I had ſuch an one to loſe. Who would not be willing to ſpend ſome tears after ſo much joy? But then the remembrance of the joy will command that the tears do not overflow. It is an excellent ſaying of *Seneca*, I ever think of my friends whith joy; *For I had them as if I ſhould loſe them, and I have loſt them as if I had them,* If we could but think of them as dying while they are alive, then we ſhould more eaſily think of them as alive when they are dead. If we could be willing to part with them when we have them, we ſhould think that we have them when we have parted with them. And the truth is, we cannot pleaſe our ſelves long in the remembrance of then, unleſs it be accompanied with ſome joy. I do not adviſe you to forget your friends, and put them out of mind, but to remember them, and keep them in your thoughts. But how ſhort a remembrance (ſaith the ſame *Seneca*) muſt that be, which is alwaies joyned with

Habui illos tanquam amiſſurus, amiſi tanquam habeam. Epiſt. 63.

with grief and ſorrow? If we would remember one alwaies, we muſt remember him with pleaſure; For no man will return willingly to that which he cannot think of without his torment. And if there be any little grief intermixed with our thoughts, yet that grief hath its pleaſure. As the ſharpneſs of old Wine doth make it more acceptable to mens palates; and as Apples are more grateful for their ſowr ſweetneſs; ſo *Attalus* was wont to ſay, That the remembrance of our friends is the more pleaſant, for that little ſorrow that is mingled with it.

IV. Ask your ſelves again, *Why ſo many mourn for one?* Could that one have mourned more for you all, than every one of you do for him? If you will weep, weep only your part, and do not weep as if there was none elſe to weep but your ſelves. If a man that was not acquainted with the world, ſhould ſee ten, or twenty, or perhaps a greater number ſitting in a room, and miſerably bemoaning of themſelves, would he not ask what Town was burnt, or what Family was dead that cauſed ſo many mourners? How much then would

And we have many more remaining.

would he be aſtoniſhed when he heard the Anſwer; that you had loſt a friend, a child, or ſome one of your other relations? What? Are there ſo many tears due (would he think) from every man of theſe upon the ſcore of one Creature only? Muſt *ſo many* be ready to die, becauſe *one* hath taken his leave of them? Can there be no comfort found among ſo many of you againſt the death of a ſingle perſon? Me thinks you ſhould all of you together weep no more for the death of one, than that one would have wept for you, if you had been dead all together. Look therefore upon one another and ſay, You are ſtill left behind, and I am left, and here are twenty more of our friends alive; how is it then that we are diſcontented, as if we had not loſt one, amongſt us all, but every one of us had loſt one? If there had been but one of us left, what could we have done more, than what every one of us doth? Could he ſhed more tears for the loſs of us all, or make himſelf more ſad than we now are? Either let us ſay, that one and ten are equal, or let us not ſhed as many tears for one as we would for ten; much leſs ten times as many tears as there

there would be for that number. For but one would weep for ten, and here are ten that weep for one. Divide your grief then, and let every one bear a part, but not the whole; for that is, as if you had none to bear it with you.

V. Ask thy ſelf, *Who is it that governs the world?* Is it the will of God, or thy will that thou prayeſt may be done? Shall not he that made a thing have leave to diſpoſe of it as he thinks good? By what Law is it that he ſhall not do what he pleaſes with his own? Muſt we have our wills in all things, and muſt not he have his will alſo? Muſt not he be pleaſed as well as we? If we think it ſo reaſonable to have what we will; then it is more reaſonable that he ſhould have what pleaſes him. Now if our will and his will cannot ſtand together, which ſhall bend and ſubmit themſelves to the other? Is not his will moſt wiſe? If he had conſidered better, would he have done otherwiſe? Could we have told him what would be moſt fit for us? If we had been of his Counſel, ſhould not this friend have been taken away? Doth

Or if we have not, God is ſtill ours, who rules the world and not we.

he will things becauſe he will? Perhaps there is no reaſon at all for our wills, and we are in love with a thing, we know not why: ſhall we think that he is ſo in like manner? Or if we have any reaſons, are not his better? We would have the life of a child that he may be a comfort unto us; God will have us to part with him, that he himſelf may be our only comfort. We ſhould chuſe his life, that he might enjoy the things that we have got: But God thinks fit that he ſhould die, that we may put our eſtates to better uſes, whereby we are aſſured he may be more glorified. Or perhaps we deſire our children may live for Gods glory ſake, that they may honour and ſerve him in the World: But cannot he tell what is beſt for his own glory? Is he ſo careleſs of that as to take away the things without which he cannot be ſerved? Let us then ceaſe our complaints, unleſs we would have him to let us govern the World. But he was taken away, will ſome ſay, before his time, elſe I ſhould be content. I ſhall anſwer this as *Photius* doth (Who accords with *Baſil* the great, before mentioned,) Μὴ μοι γένοιτο τοιαύτην φωνὴν ἀκῦσαι, Let me

Epiſt. 234.

hear

hear no ſuch word I beſeech you, a word too bold to be ſpoken, and more bold to be thought. Before the time do you ſay? Then why was he not thought to come before the time, when he came out of his mothers Womb? There is no reaſon for it but this, that it was the will and pleaſure of God that he ſhould be born at ſuch a time. And muſt God appoint the time of his birth, and we ſet the time of his death? Did the Workman give him a being in good time, and take him to himſelf, not knowing the fitteſt ſeaſon? From a drop he made him to become a lump of fleſh. He formed the fleſh into parts, he brought him into the light, and he kept him in his infancy and childhood. Was any of theſe out of due time? Why then ſhould it be out of ſeaſon when he tranſlated him to another life? Let us do therefore as *David* did, who prayed and wept as long as he could hope the decree of God was not abſolute concerning his childs death; but when he ſaw that it was irreverſible, he comforted himſelf. Let us alway ſay as *Job* doth, *The Lord giveth, and the Lord taketh away, and bleſſed be the name of the Lord.* And let this be further conſider-

ed to the enforcing of this truth, that *if the will of the Lord muſt be born, then it muſt be done*. And his will is, that we ſhould take all things patiently, yea, chearfully from his hands. And therefore if we mourn immoderately, what do we but only add ſin unto our pain? As there is a time to laugh, ſo there is a time to weep: But there is no more time to weep ſuperfluouſly, than there is to laugh idly and profuſely. Both in the one and in the other we muſt be wholly ſubject to the Will of God. But that Will of God, as I ſaid, is very wiſe in every thing, and therefore he intends to turn our mourning into laughter, and by every ſad thing that doth befal us, to make our hearts glad. He alwaies gives ſomething better than he takes away, if we would but ſeek after it; and oftentimes he takes one thing away that we may ſeek after the better. But alas, our blindneſs is ſo great, that we value not that which brings us profit, unleſs it be ſweet to our taſte. We let our paſſion judge, and not our reaſon; and therefore we think there is no good in a bitter cup, and no danger in a pleaſant draught. We lament and mourn when we

we ought to think our ſelves great gainers; and we rejoice and leap, when perhaps a croſs of the greateſt burden hath befaln us. Let us ſtay a while therefore, and expect the end of things before we mourn too much. And let us but deſire to be cured, rather than pleaſed; to have our ſouls amended, rather than our fancy humored; and we ſhall have great reaſon to thank God for every thing that comes to us.

VI. And this will lead me to another conſideration, concerning the *Goodneſs of God*, in all that he doth. Ask thy ſelf therefore, *Doth not God do all things for our good?* Do we wiſh better to our ſelves than God doth? Hath not He the greateſt care of all his creatures, to ſee that it be well with them? Did he make them for any other end than that they might be happy? Is there the leaſt Sparrow as I ſaid before, that falls to the ground without our Fathers Providence? Then Mankind muſt needs be under a greater love, and none of them can die by chance, but by his direction. And above all other men, He hath a ſingular care

And he rules it better than we could do.

over the perſons of good Chriſtians, the very hairs of whoſe heads are all numbred. If not ſo much as an hair can drop off without Him, much leſs can any body of them fall into their graves, but He hath a hand in it. But ſtill He hath a more ſpeciall Providence over ſuch Chriſtians as are Fatherleſs and Widdows, helpleſs and deſtitute of all ſuccour. And therefore as it was his goodneſs that took their friends away, ſo much more will his goodneſs take care of them whom he hath left none elſe to take care of. He conſiders us not only as his children, but as children placed in the midſt of ſuch and ſuch circumſtances: as deſolate and ſad, as left only to his Providence and tuition. And therefore it is that the Pſalmiſt
Pſal. 10.14 ſaith, *Thou art the helper of the Fatherleſs.* And in another place, *A*
Pſa. 68. 5. *Father of the fatherleſs, and a Judge of the widdow, is God in his holy ha-*
Pſa.69.23. *bitation. I am poor and ſorrowful, let thy ſalvation ſet me up on high.* Yea and all good men are full of compaſſion to ſuch perſons: So that *The*
Job.29 12, *bleſſing of thoſe that are ready to periſh*
14. *come upon them; and they cauſe the widdows heart to ſing for Joy.*

It

It is an excellent saying of the Royal Philosopher *Antoninus*, worthy to be engraven upon our minds; *If there be a God, then nothing can be hurtfull to us, for he will not involve us in evil. But if either there be none or he take no care of mens matters, what shall I live for in a World that is without a God, or without a Providence? But there is a God, and he cares for men also, and hath put into their power not to fall into those things which are truly evil. And for the rest that befal us, if any thing of them had been evil, he would have provided that we should have been able not to have faln into that neither.* But if this great person had known also that God leaves us not alone to our own power, when he sends any thing upon us, but that he hath a peculiar love to his servants when they are in trouble, and affords them his assistance: He would have said on this sort, *If we be not alone without God, then nothing need discomfort us, for he is the God of all comfort. If we be alone, then we had need to be most discomforted for that, and never endure in a condition without God. But we are not alone, and*

Εἰ μὲν Θεοί εἰσιν, οὐ δὲν δεινόν. Κακῶν γὰρ τε οὐκ ἂν περιβάλοιεν, &c. Lib. 2. Sect. 11.

we are leaſt alone when we are alone; and have him moſt, when we have other things leaſt. Therefore he hath put it into our power not to be troubled, but to go to him for comfort in all that befalls us; and if there were no comfort in him for us in ſuch caſes, then they ſhould not have befaln us. Let us not therefore mourn as long as we have a God, and as long as all things make us ſeek for our comfort in him.

Grief will end, let us end it.

VII. Let us ask our ſelves, *How long we intend to mourn?* Doth any man intend to continue it all his life? Then he may fall into the follies of *Auguſtus*, who made the image of his Nephew whom he dearly loved, be placed in his Bed-chamber, that he might Kiſs it and embrace it daily. Or the dotage of *Alexander* will be a fit puniſhment for us, who built Temples, and commanded ſacred ſolemnities every year for his beloved *Epheſtion*. Do you intend every year to have a funeral Sermon? To go and weep over their graves at that time, as you do when they are firſt put into them? If not, ſet ſome meaſures to your mourning, for of it ſelf it knows no meaſure. And if you

you intend not to weep alwaies, why can you not ceaſe now? If it be not a thing to be lamented for ever, why ſhould it be ſo ſadly lamented at all? Decency indeed doth require ſome mourning, and natural affection muſt be allowed its tears: but we muſt ſtay them as ſoon as may be, and not mourn as if we thought we could never mourn enough. For if we think ſo, then we muſt mourn alway, or elſe we ſhew that we had no reaſon to mourn ſo much. But if any man be reſolved to let the ſorrow take its courſe, and run as far as ever it can, let me tell him, that either his ſorrow will ſpend him, or elſe it will ſpend it ſelf, and ſo be cured without any thanks at all to him. It is a trite thing which I am going to add, but (to ſpeak with *Seneca*) I will not therefore forbear to ſpeak it, becauſe it is ſpoken by all: So it falls out that *he who will not put an end to his own grief, time will end it for him.* But this is moſt diſhonourable as hath been already ſaid, to expect, till it put an end to it ſelf, when it can run no longer, and not to end it our own ſelves by not permitting it to run at all without our leave. To be weary

of weeping is the baſeſt remedy for grief. It is far better for us to leave grief, than to let it leave us. It is a ſhame to let time conquer that, which hath conquered us. Seeing it muſt ceaſe, let it ceaſe by our valour and ſtrength, not by its own weakneſs. Let it die by our hands, and not meerly becauſe it can live no longer.

We are weary of nothing ſooner than of grief, and therefore let us ceaſe that which if we would, we cannot long continue. It is well obſerved by *Pliny* the ſecond, that as a crude wound is very angry under the Chirurgions hand, but in a ſhort time doth both ſuffer it and require it; ſo a freſh grief doth uſe to reject and deſpiſe all comfort, but ſhortly after not only receives it moſt courteouſly, but alſo deſires and expects it. And ſeeing if it can find no comfort, it will fairly ceaſe it ſelf; it is more like men, that we ſhould comfort our ſelves and put a period to it.

Lib. 5. Epiſt. 16.

It may do us much harm before itend.

VIII. Ask thy ſelf again, *To what purpoſe is all my mourning?* Every wiſe man intends ſome good to himſelf in what he doth; and therefore unleſs ſorrow will do us ſome good, it is a fooliſh.

iſh thing to indulge unto it. But can any man that hath had his fill of it tell us what ſatisfaction it hath given him? May we not put all our gains in our eyes (as the Proverb is) after they have wept ſo immoderately? Doth any man ſay he is glad that he mourned ſo much? Then he had beſt mourn again if there be ſo much gladneſs and profit in it. Had we not better ſay with *David* concerning his child when it was dead, I ſhall go to him, but he ſhall not return to me? I may bring my ſelf in ſorrow to my grave, but I cannot bring him up from the dead. I cannot water him with my tears, as we do a dry plant, that he may ſpring up again; but I may eaſily drown my ſelf, and learn others by my example not to weep ſo much for me. What I would not have them do for me, why ſhould I do for another? Why ſhould I make my ſelf miſerable, and make no body elſe the better? The truth is, if there were only no good in it, it were the leſs matter; but it doth us likewiſe not a little harm. Though it will end of it ſelf, yet it may breed us no ſmall trouble before it end. This is all the comfort that ſuch a man hath, and it is a very poor one,

that

that if his grief do not kill him, it will kill it ſelf: But many an one hath grief deſtroyed; many a body hath it diſtempered; and given moſt mortal wounds alſo to the ſoul it ſelf. Many affections move the ſoul moſt vehemently, but none more than grief, which hath been the cauſe of madneſs in ſome (as *Plutarch* hath obſerved) and in others hath bred incurable diſeaſes, and made others deſtroy themſelves. And this it may do either *naturally*, for nothing eats the heart ſo much as grief, nothing caſts ſuch a damp on the vital ſpirits as immoderate ſorrows; or elſe *providentially* by Gods anger, who is diſpleaſed to ſee us ſo angry and repining, and often inflicts worſe things upon us than thoſe which we cauſleſly make the matter of ſo doleful complaints. Let us therefore ceaſe that which brings ſuch troubles before it ceaſe it ſelf; and when it is ceaſed, gives us a new ſorrow, to think that we ſhould be ſo unreaſonably ſorrowful.

We muſt write upon this, as well as upon inordinate joyes, *Vanity of vanities, all is vanity and vexation of Spirit.* And therefore let us not be troubled

BIBLIOTHECA BODLEIANA

bled now, leſt we be troubled more afterward, to conſider how fooliſhly we were troubled. The Fable of *Niobe* which tells how ſhe turned her ſelf with ſorrow into a ſtone, doth but ſignifie the ſtupidity and dulneſs that waits upon grief, and the exceſſive melancholy into which it ſometime caſts us, which renders us as inſenſible as a ſtone. Take heed how you grow in love with ſadneſs, for it hath no profit wherewithal to recompence your affection to it; but payes your folly only with it ſelf, and ſuch diſeaſes as ordinarily uſe to accompany it. And we ſhould be the leſs in love with it, becauſe there are ſo many occaſions of it in our lives. We need not weep ſo much for the loſs of one thing, for we muſt expect continual loſſes. The world is not ſuch a place that we ſhould take care to ſpend all our tears at one time; we ſhall have occaſion enough for them, if we have any mind to weeping. Let us beſtow therefore the leſs upon one, becauſe there are ſo many objects to ſollicite our ſorrows. And if our ſouls be tender, and apt to receive the impreſſions of doleful things, we have the more need to comfort our ſelves; for every

grief

grief will but make us ſtill more apt to grieve.

And beſides what a folly is it thus to die with continual grief for him, who if he did grieve to die, his grief continued but a little while: He died but once; why ſhould we die alwaies? It is certain we muſt die, but of all deaths let us not die with grief; and much leſs for grief about that which we ſee we cannot avoid our ſelves. But let us be furtheſt of all from making our life a perpetual death; and grieving for that, which by grief we may ſo ſoon run our ſelves into.

Weep no more for thy friend, than thou wouldſt have had him weep for thee.

IX. Ask thy ſelf again, *Whether two friends do not think that one of them muſt die firſt?* Do we not ſee that in the common courſe of things, one man goes before another to his grave? Who then (if it had been permitted to thy choice) wouldſt thou have appointed to be the leader unto the other? Wouldſt thou have given thy ſelf the preheminence, and reſolved to have ſhewn him the way? Then death it ſeems is a good thing; for if it were evil, we can ſcarce believe thy ſelf-love is ſo little as to wiſh it might be thy portion.

portion before anothers. And if it be good, then thou maiſt ſoon ſatisfie the pretence of loving them better than thy ſelf, by being glad that they enjoy it before thy ſelf. Or wouldſt thou have had both gone together and been encloſed in the ſame Coffin, and interred in the ſame grave? Then it ſeems it is no ſuch great matter to die as thou makeſt it, ſeeing thou art ſo willing to die alſo. And if it be no great matter for thee to live, then no more was it unto him. If the ſorrow of living without him, be greater than the ſorrow of dying with him, why then was not he deſirous that thou ſhouldſt die? And why did he pray for thy life and health when he died? And if he would not have thee to die alſo when he died, why doſt thou then live in a kind of death, and enjoyeſt not thy ſelf, nor the pleaſures of life? Either reſolve to die alſo, or elſe to live as a man ſhould do.

If his death be ſo ſad, thou wilt not be able to bear thy own,

X. Ask thy ſelf, *How can I take my own death?* Certain it is that thou muſt die alſo; but if thou canſt not part with a friend, how canſt thou part with thy ſelf? How wilt thou endure

dure that ſoul and body ſhould be ſeparated, if thou canſt not ſhake hands with another body diſtinct from thine? Are not they the moſt ancient friends? Is not their union moſt ſtrict and cloſe? Can two men cleave ſo together as thy ſoul embraces its companion? What then wilt thou do when their bonds ſhall be untied, if thou canſt not bear the rupture of leſſer cords of love? What wilt thou think when thy ſoul ſits on thy lips, and gives thy body a farewel kiſs, if thou canſt not cloſe the eyes of thy friend without ſo many tears? Will thy ſoul mourn after thy body is dead, as thou doſt now lament the death of thy friend? Will it groan and ſigh, to think of the hole where its fleſh lies? Will it ſigh to think that its old companion is then become the companion of worms? If not; then let it not groan ſo heavily for a leſs matter that is now befaln it. If it will; then why art thou troubled for thy friend, and not for thy own ſelf, to think how ſad thou muſt one day be? The fear of thy own death, muſt more than equal thy ſorrow for the death of another man. And how canſt thou have time to think on any thing elſe, if thou doſt fear it?

Or

Or if thou doſt not fear it; how canſt thou fall under thy ſorrow, who haſt overcome ſo great a fear?

Doſt thou intend to go crying out of the World? If not, then be not now diſmayed at that which thou muſt bear ſo valiantly thy ſelf. Then do not mourn ſo much for the loſs of anothers life, which will but put ſelf-love into a moſt piteous caſe, when thou comeſt to yield up thy own. Death is no ſtrange thing (as I have ſaid) for we muſt all die. But then why ſhould we mourn ſo much, if it be ſuch an uſual thing? If we mourn exceſſively, it is a ſign we think not of the commonneſs of it, and then how ſhall we take our own death, ſeeing it is ſuch a ſtranger to our thoughts? Let us but comfort our ſelves upon ſolid grounds againſt our own departure, and I will warrant you that ſhall cure all our other lamentations. Let us but dare to die our ſelves, and we ſhall not dare to cry ſo much for any mans death.

Iſidore of *Peluſium* thinks that our Saviour did not mourn for his friend *Lazarus* becauſe he was dead (for he knew that he was going to raiſe him from *Lib.* 2. *Epiſt.* 1.

from the dead) but becauſe he was to live again: And to come from the haven where he was arrived, back again into the waves and ſtorms; from the crown which he enjoyed, to a new encounter with his enemies.

If thou doſt not believe his interpretation, yet doſt thou believe the thing? Doſt thou ſeriouſly conſider that the miſery of this world is ſo great, that we ſhould rather weep that we are in it, than that others are gone out of it? Then I ask thee again, whether when thou art dead and well, thou wouldſt willingly live again? If not, then thou knoweſt what to ſay to thy ſelf concerning thy friends death. If thou wouldſt, then it ſeems thou canſt be contented with this grief; and I will not go about to comfort thee, ſeeing thou loveſt life withall the miſeries thou createſt to thy ſelf.

But the very truth is, we are ſo ſenſible of our bodies and have ſo little feeling of our ſouls or divine things, that it is ready to make us think we are not, when our bodies are dead. This makes death ſuch a terrible thing. This makes both our own and others death ſo heavy, becauſe it ſeems as if there were

were an extinction of us. That which we feel not, nor have any ſenſe of within us, is as if it was not. And therefore if we feel not heavenly things, and perceive not that we have a ſoul; we ſhall receive death as if it was the loſs of our ſelves, and then who can but be ſad? Let us live therefore in a ſenſe of ſuch things as may make us die willingly, and think that we our ſelves are not loſt; and then we ſhall not think that we have loſt our good friends, nor lay their death ſo much to heart.

Nor wilt thou be able to help others to bear their ſorrows.

XI. Ask thy ſelf likewiſe, *How wilt thou be able to comfort others, if thou canſt not comfort thy ſelf?* It ſhould ſeem by thy tears that thou art very ambitious of the name of a friend? but if thou be not able to comfort thy friend, what is he the better for thee? And how didſt thou deſerve to have the friend which thou haſt loſt? If thou art able, or haſt ever given any comfort unto others, adminiſter then the ſame cordials to thy ſelf. Why ſhould not that ſatisfie thee, which thou expectedſt with ſo much reaſon ſhould ſatisfie them? What thou wouldſt ſay

to

to another if his friend was dead, that ſay to thy ſelf. And if thou wouldſt wonder that he ſhould reject all comfort, then do not make thy ſelf a wonder. Didſt thou never tell any man that it is a ſhame to be impatient, when we can cure our ſelves? That they ſuffer nothing but what God and nature have appointed; that we muſt all expect ſuch loſſes; that no body knows whoſe turn is next? Take then thy own counſel, and be not ſuch a Phyſitian as cannot cure himſelf at all. *Is* thy diſtemper different from theirs? Are there not the ſame griefs and maladies in their minds? Then the ſame medicine will cure thee that thou gaveſt them. Or if it would not cure them, then thou waſt much to blame that didſt not ſeek a better both for them and thee. Or is thine ſome ſtrange loſs, the like to which never any ſuffered? Then this may comfort thee, that thou ſhalt never ſuffer the like again. For it would be more ſtrange, if a thing that never came before ſhould twice fall upon one man. If it be ſo ſtrange to thee, then thy courage will be as ſtrange to others. If thou art drawn into an example of ſufferings, then thou maiſt render thy

ſelf

ſelf an example to all of patience and contentedneſs. And ſo *Seneca* ſaith of the Brother of *Druſus*, that though *Druſus* dyed in the midſt of his embraces, and with his kiſſes warm upon his mouth; though he dyed in the very height of his fortune, with the moſt war-like Nations dead at his feet; yet he not only put a meaſure to his own grief, but taught all the Army how to be moderate alſo. And indeed he could not have ſtopt the tears of others, unleſs he had been of ſo brave a ſpirit as firſt to ſtop his own. If thou art a friend therefore unto any, let them all learn of thee how to be well ſatisfied. Comfort thy ſelf as thou haſt comforted others, or elſe as thou doſt intend to comfort them. And let it be ſeen by thy worthy behaviour toward thy ſelf, that thou art worthy to be a friend to another perſon.

XII. Ask thy ſelf again, *Whether friends only be mortal?* Do none die but they that love us? Muſt not all our enemies and they that hate us die alſo? Death then that makes thee ſad, may give thee comfort. As it pus an end to ſome comforts, ſo it is the common end

Death doth ſometime befriend us.

end of all miſeries. Though we may not wiſh for the death of any, yet it is no harm to think that they muſt die who hate us, and their rage ſhall not laſt for ever. If nothing can ceaſe their malignity, yet death can. It hath done us then no ſuch wrong, but what it can repay us with the ſame hand that did it. Though we have now no friend, yet ſhortly we may have no enemy neither. This was one ſupport to the Chriſtians under their perſecutions, that though their enemies (like *Saul*) did breath out nothing but threatnings and ſlaughters againſt them, yet their breath was but in their noſtrils, and might ſoon evaporate and vaniſh away. *Julian*, called the Apoſtate, had done more hurt to the Chriſtians than the ten Perſecutions, if death had not ſuddenly wounded him with one of his arrows.

The *Marian* flames had devoured in all likelyhood a great many more bodies, if death had not ſhortned her reign, and ſo extinguiſhed the fires. We have no reaſon then to look upon it as unkind, which may do us ſo many courteſies: nor to accuſe that of cruelty to us, which deſtroys

deſtroys the cruelty of others towards us.

XIII. And now may you not well make one queſtion more to your ſelves, and ſay, *Is there not more reaſon to be comforted, than there is to be ſad?* If there be (as certainly there is) what ſhould hinder your comfort, if you live by reaſon? If you do not live by it, then nothing that a man can ſay will comfort you. Nothing will chear us unleſs we think of it, and make it our own by meditation: neither will any thing ſadden us unleſs we think of it alſo. Seeing then they are our own thoughts that make us either ſad or merry, and we have more comfortable thoughts than heavy, we cannot but be of good chear, if we will not be enemies to our ſelves. All that we can ſay for our ſadneſs is, that we have loſt a friend, a very dear and perhaps only friend. But you have heard that there are more in the world, and that you have not loſt this; and that you have more comforts remaining than are taken away; and that if you had none but God, you had enough; and if you will read again what hath been ſaid, twenty other

Contentment hath more to ſay for it ſelf, than grief hath.

other reaſons will offer themſelves to chear, for one that ariſes to make you ſad. If there were no reaſon at all to be ſad, then none need ſpend any time in giving comfort: But if they be very few in compare with others, and we are made to follow the moſt and ſtrongeſt reaſons, then he is not to be pityed, who notwithſtanding the ſmall reaſon of his ſorrow, will not be of good comfort.

The greateſt cauſe that I know of this ſort of trouble, is, when many that we love die ſoon after one another. So it happened to that Prince (which the L. *Mountaigne* ſpeaks of) who received the news of his Elder Brothers death, whom he highly eſteemed, with a great deal of conſtancy; and ſhortly after the tidings of his younger Brothers deceaſe, in whom he placed much hope, did not alter the ſmoothneſs of his countenance. But when one of his ſervants dyed not long after that, he ſuffered himſelf to be ſo far tranſported, that he quitted his former reſolution, and gave up himſelf to all grief and ſorrow. The reaſon of this was not from the love that he bore to his perſon more than the reſt, but (as he well ſaith) becauſe being

L. 1. Eſſay. cap. 2.

top

top full of ſorrow before, the next flood muſt needs break the banks, or overflow all the bounds of patience.

And ſo *Hier. Cardan* tells us, that after he had patiently born many reproaches, and the cruel infamous death of a ſon of great hopes; and the dangerous ſickneſs of another ſon, and the death of his Parents, and Wife, with many other evils; yea and after he wrote a Book of Conſolation againſt all theſe evils; yet he was overcome with grief at the death of an *Engliſh* youth, whom he brought from *Dover* with him, as he paſſed from *Scotland*, in the time of *Edward* the ſixth. And he gives the ſame reaſon for it that the other doth; *Fatigatum multis adverſis, oppreſſit me hæc extrema infelicitas:* being wearied before with many griefs, this laſt unhappineſs made me fall to the ground. It was not its ſtrength, but his own fore-going weakneſs that made him fall. It was not heavy, but it came upon the back of many other loads, and ſo oppreſſed him. *In Dialog. cui tit. Gallicinus*

But ſomething hath been ſaid to this alſo; For holy *Job* was in the ſame condition and far worſe; one meſſenger

did tread upon the heels of another to bring him tidings of his miſery, and yet he was patient, though he himſelf likewiſe was in his own body moſt ſadly afflicted. We have the ſame grounds of comfort that he had, and abundance more than was known in thoſe younger times. And when one cauſe of trouble falls upon the neck of another, we can add one reaſon likewiſe unto another, and ſo be comforted. For our troubles can never be ſo many, as the cauſes of our conſolation are. Yea one ſingle reaſon of thoſe that I have propounded will anſwer all. Do we not know very well that all friends are mortal? Then it can be no new thing (if we well conſider it) for two or three to die after we have loſt one: But the loſs of one doth rather mind us of the mortality of all. And doth not God govern the world in the death of the laſt as well as of the firſt? Then there is no leſs wiſdom and goodneſs in it when many die, than when one. He that can ſolidly comfort himſelf in the death of one, will not be immoderately troubled for the loſs of more. If we let our grief indeed work under ground, while nothing of it appears: if our hearts be loaded

loaded with it, though our eyes look not heavily before others; then it is no wonder if it do at laſt break forth when the heart is overcharged, and can find no other way to eaſe it ſelf. But if we take a courſe to comfort our hearts at the very firſt, and make them truly contented; or if we let not the grief ſettle it ſelf, but labour to diſlodge it, then we ſhall be the better diſpoſed to bear ſuch another croſs with the like patience. For then a new trouble doth not come upon the other, but only follows after it: It doth not add to the former, but only comes in its ſtead; it doth not augment, but only renew our grief.

XIV. And now is it not time to conclude theſe queſtions, and to ſay to your ſelves, *Why ſhould not reaſon do that which little or no reaſon can do?* The more we are men, ſhall we be the leſs in peace, and cry like children? Nay, children weep while they ſee their Parents put into the Grave, and within a day or two they forget their ſorrows; why cannot we do ſo alſo? Though they know not their loſs, yet they know not the reaſons neither why they ſhould not

We ſhould not be the more troubled, becauſe we underſtand our trouble.

be discontented for their loss. Though they have little understanding of their sufferings, yet they have as little knowledge of our comforts and supports. And as for brute creatures, you see that they make a doleful noise for the loss of their young a very short while, and then they remember it no more. Some of the people of *Cous* (if I forget not) used at the age of seventy years either to kill their Parents, or pine them to death, and to rejoyce much at it. They thought that they had lived long enough, and that it was both a misery to themselves, and a great burden to their children to have them continue any longer. The *Caspians* also and some of the people of old *Spain* had the like custom, which we well call inhumane and barbarous. But why cannot understanding teach us that, which want of understanding taught them? Why should Barbarism make them rejoyce at what they did themselves, and Christianity make us sad at what is done by God and the order of things? St. *Hierome* reports that in his time there was at *Rome*, a man who had had twenty Wives, married to a woman who had had two and twenty Husbands. There

was

was great expectations which of them ſhould die firſt; and when the man buried her, his neighbours crowned him with Lawrel, and cauſed him to bear a bough of Palm in his hand, in token of a Victory, at his wives funerals. It ſeems that men can ſport at death if they liſt, and laugh at that which makes ſo many cry. Why then cannot reaſon make us moderately ſad to bear that, which humour and fancy can make men not to lament at all? Why cannot our Religion do more with us, than the people or our friends; who it is like can laugh us ſometimes out of our ſorrows?

If I have not ſaid too much in this argument, I have ſome confidence, that I have not ſaid too little. And indeed I have ſaid more than I firſt intended, and ſo much that if any have the patience to read it through, methinks the very length of the diſcourſe ſhould make them forget their ſorrows, and by thinking ſo long upon another thing, they ſhould not remember what they thought upon before. One ſoul is ſcarce big enough to hold all theſe conſiderations, and the thoughts of grief alſo. Here are ſo many that they are able to thruſt

ſorrow out of doors by their multitude, if not by their ſtrength and force.

And yet notwithſtanding I muſt detain you a little longer before I give your thoughts leave to turn themſelves to other things. For I am of the mind that all theſe conſiderations will only aſſwage the grief, and pricking of the wound; but will not quite heal it, and take away its putrefaction. I ſhall therefore commend two or three things, for the preſſing out all the filthy matter, for the cloſing of the ſore, and to make the ſoul perfectly whole and ſound.

SECT.

SECT. VIII.

Some other things are propoſed for the perfect cure of the ſoul; The firſt of which is deadneſs to the world; and the caſting out falſe opinions. The ſecond is the changing of our ſorrow into another kind. The third is the Life of our Lord Jeſus.

I. It is not their death but the life of ſomething elſe that troubles us.

BE *dead to all things*, and thou wilt not be offended that they die. Mortifie thy ſpirit to the world and all things that are in it, and when thou haſt left them, it will ſeem no wonder that they leave thee. Think with thy ſelf often that thy friends are dead, that thou ſeeſt them carryed to the grave, that thou beholdeſt worms crawling out of their eyes and mouth, and try how thou art able to bear that thought. Think that he or ſhe that lies in thy bed by thy ſide, is as cold as a ſtone; think that thou embraceſt the carkaſs of thy dear friend, and ask thy ſoul how it can brook it. Think thus often, and though thy ſoul may ſtart at the firſt, yet at laſt it will be patient. That little ſadneſs will baniſh and chaſe away all the great-

er, that elſe would ſeize on thee hereafter. There will be little to do when death comes, if thou conſtantly doſt this. Thy ſoul will be ſo looſe from them, that thou wilt not give a ſhrike: none will hear the ſtrings crack when you are ſeparated. Death will not be a breaking of your ſociety, but a fair and eaſie untying of it. Nothing will happen to you but what you have looked for long before; and you ſhall be able to ſay, This is not the firſt time that I have ſeen my dear friend dead. Yea, think with thy ſelf that thou ſeeſt thy own body laid in the grave, and that thou feeleſt thy ſelf as cold as a clod of Earth. Think that thou art turned into rottenneſs and dirt; and that thou art forgotten by thy neighbours. If thy ſoul can endure theſe thoughts, then why ſhould it be troubled at the death of another? This is a kind of death to be ſo ſeparated from thy body in thy thoughts. It is all one not to be in the body, and not to feel that thou art in it. Raiſe thy mind then up toward heavenly things; fix thy thoughts on God and the life to come; think that thou ſeeſt thy ſelf in heaven among the Saints of God; and while thy ſoul

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is there, it is not in thy body here below. This kind of death differs from that which will be hereafter, in this only; that then thou wilt be more perfectly out of thy body. But if there be no trouble in this separation which thou now makest even whilest thou art in it, There will be far less trouble (one would think) quite to part with it, and to get from it.

We must not let false opinions live.

And the way to be dead to these earthly things, is, to change our opinion of them, and to see them to be what indeed they are, empty and unsatisfying, changeable and unconstant. Of this I have spoken before in the former discourse, but seeing it is a thing so great and fundamental to our contentment, let me again present you with it. We are the cause of our own grief, by magnifying the things of the world to such a value, that the loss of them shall be worth so many tears. We think that they are happy who are rich and honourable, though they be never so wicked and unskilful how to live. We presently cry up a man for wise, and what not? Who (to use *Arrianus* his phrase) is preferred by *Cæsar*, though it be but to be Groom of his close-stool.

Ἅταν Καῖσαρ αὐτὸν ἐπὶ τοῦ λαβάνου ποιούσῃ, &c. L. 1. cap. 19.

And on the contrary, we deſpiſe vertue if it be in a thread-bare coat, and count him a fool who is unfortunate. No wonder then, that we cry and whine like children, when we loſe any of theſe worldly things; ſeeing we think our ſelves more happy than men in the enjoyment of them. We think that we are undone when we part with that which we have ſuch an high opinion of; and there is no way to make us think that all is ſafe, but by altering of that fooliſh opinion. We expect what cannot be, and will not be content with what may eaſily be. We cannot make the things of this world to be ſtill and quiet, but may make our ſelves ſo; and the way to that quietneſs is well to conſider their inconſtancy, and that our happineſs is in ſomething better.

It was a good rule which *Pythagoras* gave to all his Scholars, and is the ſame that I would have you learn, Τὴν λεωφόρον μὴ βαδίζειν, *Do not walk in the high way, i. e.* Do not follow the common opinions; be not led by vulgar and popular apprehenſions. Rectifie the ordinary conceits which you have careleſly entertained of things, and judge of them as

as they are in themſelves, and not as they are reputed of. If we would do thus, then that which is the cauſe of our ſorrow, would be the cauſe of our tranquillity; becauſe nothing hath left us, but that which we knew would not ſtay with us. We mourn now becauſe things are ſo inconſtant; but then we ſhould not mourn, becauſe we knew them to be inconſtant. If we could make it good that any of theſe things are ours, then I might avouch it, that they would never have left us: But if they were not ours, why are we offended, that God doth what he will with his own? And beſides, ſhall we who are ſo inconſtant, oblige all things beſides our ſelves to conſtancy? Shall we whoſe deſires are ſo reſtleſs and uncertain, expect that all things but only we ſhould be ſtable and quiet? No, let us look into our ſelves, and we ſhall find ſo much difficulty to ſettle them, that we ſhall not wonder that other things are unſettled. And again, if things be ſo mutable, why ſhould we not think (as I have already ſaid) that they will one day change to what we would have them? But ſuppoſe they ſhould, what are we the better? If our opinion be not turned too, we ſhall be

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as much afraid to loſe them again, ſeeing they are ſo unconſtant; as now we are deſirous to have them by the benefit of their inconſtancy. We muſt therefore alter our eſteem of things now, elſe we ſhall only change our trouble, but not be rid of it, when things are changed. *Adeo nihil eſt miſerum niſi cùm putes, &c.* So certain it is, that nothing is miſerable, but when we think it is ſo; and that nothing will make us happy unleſs we think that we are happy. And we had better think ſo now, than ſtay to be taught this leſſon by the dear experience of a great many troubles. Let thine eſtate be never ſo proſperous, yet if thine heart be unmortified, thou wilt never be the nearer, but rather the further off from ſettlement. For they that have the greateſt abundance, are the ſooneſt diſturbed by every trifle, becauſe they are not uſed to have any thing go contrary to their humour.

But if thou wilt take any comfort from the unconſtancy of things, let it be this; That if thou thinkeſt thy ſelf therefore unfortunate, becauſe thoſe things are gone that were joyful, then thou mayſt think thy ſelf happy enough, ſeeing the things that are unpleaſant are going

going away alſo. And think I beſeech you once more, and be of this opinion, That there is nothing better in this world to thee than thy ſelf. As long therefore as thou haſt thy ſelf, why ſhouldſt thou be troubled, eſpecially if thou thy ſelf thinkeſt never the worſe of thy ſelf, becauſe thou art poor and deſtitute of friends? For theſe take away nothing of thy ſelf, nor can any thing in the world deprive thee of thy ſelf. And as *Boethius* well ſaith, This is the condition of humane nature, that it then only excels all things here, when it knows it ſelf, but when it doth not, it is below the very Beaſts: For it is natural for them to be ignorant; but for a man it is the baſeſt vice, eſpecially when he is ignorant of himſelf.

There was a Fable among the Heathens which wiſe men underſtood to contain in it great Philoſophy. In the midſt of this ſad diſcourſe, it will pleaſe you perhaps, if I relate it; and it will pleaſe you a great deal more for to learn and live by it. After *Jupiter* had made the world, he thought that men would not be reſtrained from ſin without rewards and puniſhments; and ſo he made two great barrels, the one full of

good

good things, the other full of bad, to be ſent down among men as there was occaſion. *Pandora* being very deſirous to know what was in theſe barrels, did one day broach them, and all the good things flew out towards heaven, and all the bad towards hell. Hope only and Fear remained in the bottom of theſe Casks; the former in that of Evil things, and the latter in that of Good. When this was done, *Jupiter* threw down theſe empty Tubs to the earth, and all mortals ran at the rareneſs of the ſight to ſee what they could find in them. Some looked into the one, and ſome into the other, and though both of them were empty, yet they thought verily that the one was full of good, and the other full of evil. And ever ſince it came to paſs that here below we have nothing but a fancy or conceit of Good mixed with fear and jealouſie; and a meer conceit of Evil, with ſome hope in the compound of it. The Moral of it is this, That the things of this world are but empty Goods, and inconſiderable Evils. They are our own opinions that trouble us with the ſhadow of evil, and that flatter us on the other ſide with a fair ſhew of Good.

All

All ſubſtantial Good is in heaven, and all dreadful miſery is in hell. If we go to heaven we are well enough whatſoever we loſe; if we fall into ſin and ſo into hell, we cannot be well, though we ſhould enjoy all the world; and while we ſtay here below, there is no good thing we enjoy but is accompanied with fear: and no evil we ſuffer but is attended with Hope. And there is no hope like that which is laid up in Heaven, of enjoying a bliſs ſincere and pure, without any allay at all. Let us turn our minds then toward theſe heavenly things which they did but dream of in the dark ages of the world. Let us heartily believe the Goſpel which hath brought to light eternal life: And then we ſhall think our ſelves happy enough if we loſe not thoſe things: and perhaps the death of our friends and ſuch like croſſes befal us, that we may not loſe them.

The Almighty Goodneſs draws our thoughts and affections by theſe means, from tranſitory comforts: and calls them up thither where we hope our Friends are arrived. See, ſaith he, here is your Home; here is your reſting place; here is the immortal Inheritance

that

that never fades away. If you love your ſelves, mind the way hither: and ſuffer nothing to turn you out of it. Whatſoever croſs befalls you, take it up and carry it along with you: Let it only ſpur you to make the more haſt to Eternal joyes. Where when we are once ſeated aloft, amidſt thoſe glorious objects which then ſhall encompaſs us; with what contempt (as an ingenious Perſon * ſpeaks) ſhall we look down upon this Morſel of earth, which men have divided into ſo many Kingdoms; or upon this drop of water, whereof ſo many Seas are compoſed. How ſhall we ſmile to ſee men ſo buſie about the neceſſities of a Body, to which we no ſooner give one thing, but it asks another: and ſo diſquieted through a weakneſs of ſpirit which daily troubles them, as to unwiſh that to day, which the day before they wiſhed for. Enter if it be poſſible, into theſe generous thoughts before hand. Begin to ſpeak of the World, as you will do when you have forſaken it. Acknowledge it to be a place, where you muſt daily loſe ſomething, till you have loſt all. And by theſe and the like Meditations, let your ſoul aſſuredly conceive, that having had its

* *M. Malh.* to the Princeſs of *Conty.*

its Original from Heaven, it is one of the number of thoſe, which muſt one day return thither.

In the mean time, when the days of Mourning come, and ſorrow will not be denyed its place: let me recommend this advice to every man. As ſoon as it is poſſible, *Turn thy ſorrow for thy friend into ſorrow for thy ſins.* Remember that thy tears may be due to ſome other thing, and the cure of that will cure all thy other griefs. If thou art not a Chriſtian, then it is thy duty to mourn neither for one thing nor other, but only to bewail thy ſelf. Let the dead bury the dead (as our Saviour ſaid) do thou preſently follow after thy Lord with tears. Take no care of funerals, think of no earthly thing, but only how thou maiſt be a Chriſtian. And if thou art ſo, then thou oughteſt to rejoice that thy ſins are pardoned, and that thou haſt not the greateſt cauſe of grief; and this joy ſure will ſwallow up all thy ſorrows. There is ſcarce any thing ſo conſiderable in our bodies that is ſeen, as our tears; for they are the moſt notable expreſſions of what is in our hearts. The hands (as *Ant. Guevara* obſerves) do work, the feet

II. Our tears ſhould be kept for that which is the cauſe of death, and all our tears.

feet do walk, the tongue ſpeaks, but it is the heart only that weeps. The eyes are but the ſpunges of the heart, through which its affections are drained and dried up. An afflicted heart hath neither hands to labour, nor feet to walk, nor can it find a tongue to ſpeak, but tears are all that it hath to tell you what it wants. And therefore we ought to reſerve theſe for ſome greater thing than our dead friends, which our heart ought much to be affected withal. As our Saviour ſaid to the women of *Jeruſalem* when he was going to the moſt cruel ſufferings, ſo might our friends ſay to us when they are a dying, Weep not for us, but weep for your ſelves, if you be dead while you are alive. Mourn more than you do, if you have not yet mourned for your ſins and amended them: But if you have, then rejoice in the favour of God, and bleſs him for his Son Jeſus, who is better to thee than ten Sons, or all thy friends which thou lamenteſt. Are our ſins dead as well as our friends? have we buried them in the grave of our Lord? are we riſen again to an heavenly life? Let us go then to God, and pray to him, and praiſe him, and this will give us eaſe. But if we be troubled for

for ſin; then ſure we ſhall not add another ſin by immoderate ſorrow, and forgetfulneſs of Gods Goodneſs. If it be ſin we hate; then bitter complaints and diſcontents muſt all be hated. Would you indiſpoſe your ſelf to pray, to praiſe God and meditate in his ſacred Word; Would you render your ſelf unfit to receive the Sacrament of his moſt bleſſed body and blood? If not; then mourn but ſo much as will not hinder any of theſe, and you have leave to mourn as much as you pleaſe. Stop but here; and there is no man will lay any reſtraints upon you. But then how ſhort your mourning muſt be, you will ſoon gueſs, and the Sun muſt not go down upon your grief, no more than it muſt upon your wrath. But if you take no great care whether you diſturb your ſouls or no? then you have moſt reaſon to mourn for that careleſneſs and neglect. Go then and bewail your unkindneſs to God, your unthankfulneſs for his mercies, and unbelief of his Goſpel; for you can never take your hearts in a better time, than when they are ſo ſad, and inclined to be ſorrowfull. Tell them that now they are very well diſpoſed for a neceſſary buſineſs; and bid them

them look if there be not ſomething elſe to bewail that is more conſiderable. Ask thy ſelf, haſt thou not deſerved this and ten times more? Wilt thou add another ſin, when thou ſhouldſt ceaſe all ſins? Haſt thou not been careleſs of ſeeking God? Haſt thou not fooliſhly waſted the precious time? And art thou not troubled at all for that? Yea art thou now impatient, as if God dealt hardly with thee? And wilt thou ſpend more time badly, when thou art taught by the death of thy dear friend how ſhort it is? It is moſt incongruous thus to bewail the death of a child or acquaintance, when thou art like to die thy ſelf both body and ſoul. And when thou haſt mourned for thy ſins, thou wilt be taught thereby how little thou oughteſt to mourn for thy loſſes. For even our tears for ſin muſt not be immoderate, and therefore much leſs muſt we dare to let them flow in abundance for our loſſes. So you know the great Apoſtle commands the *Corinthians* to comfort him that had been guilty of a great ſin, and receive him again into the Church now that he repented, *leſt perhaps ſuch an one ſhould be ſwallowed up with overmuch ſorrow*, 2 *Cor.* 2. 7. I

wiſh

wiſh all thoſe who are ready to deſtroy themſelves with grief, would ſeriouſly conſider this, that we may not overload our hearts with grief, for our ſins themſelves, which are the cauſes of all other ſorrows.

We cannot pleaſe the Devil better than by diſcontent. He would fain oppreſs every good man with ſome paſſion or other; let us take heed how we joyn with him againſt our ſelves. If we have left his ſervice, that is enough to provoke him. If we have bid defiance to his pleaſures, this doth incenſe him, and we muſt expect that he will endeavour to overcome us with griefs.

The Devil is mad againſt all good men; and therefore let all thoſe who have irritated him againſt them, beware how they now prove cowards, and execute his vengeance for him with their own hands. Let us take heed (as *Photius* excellently expreſſeth it) leſt we be good at ſtirring up and provoking the envy and rage of our adverſary; but naught at reſiſting and overcoming him by patience and perſeverance to the end. Κινῆσαι μὲν ἀγαθοὶ, Νικῆσαι δ' ὀκνηροί.

But

But if we muſt needs weep for the loſs of ſomething here, let it be for the afflictions of the people of God. Let us mourn to ſee the Church ſit like a widdow in her black garments. Let it pitty us to ſee the blood of Gods ſervants ſhed like water upon the ground. if our own ſins do not trouble us, let us weep to ſee the wickedneſs of the world, and let our eyes run down with tears, to think that men do not keep Gods Law. Some ſuch channel we ſhould cut for our tears, and not let them ſpend themſelves on this faſhion about our own perſonal troubles. This is a method both to ſtop our tears, and likewiſe to make them uſeful to us while they run. It is a way to eaſe us of our preſent grief, and of all others alſo. We ſhall exchange that ſorrow that would have troubled us, for a great deal of joy and comfort. Whereas our worldly grief would have left the heart ſad, this will leave it light and merry.

III. The life of our Lord Jeſus gives us the greateſt comfort againſt death.

Believe throughly that the Lord Jeſus lives, and ſo thou maiſt both expect a reſurrection from the dead, and likewiſe hope for comfort from him when thou art left ſad and deſolate. The body it ſelf doth not die any more than corn

corn doth; which dies, that it may live and ſpring up again with large gain and advantage. Are we loth to throw the corn into the ground, and do we not patiently expect till the harveſt comes? Why ſhould we then bury our friends with ſo many tears, ſeeing they are but laid in the Womb of their mother again, that by the power of God they may have a better birth? The Heathen could ſay much to comfort themſelves, but they knew not this comfort; for indeed they were rather *contented*, than *comforted*. Thoſe that thought themſelves moſt wiſe, and judged that they had the beſt ſupports, did only dream that the ſoul might take another body, and ſhift its place at ſeveral times: But we know that there will be a time, when even our ſcattered aſhes will fly into one anothers embraces again; and a new life will breath into our duſt, and make it ſtand upon its feet. And then in the mean time, if our condition be never ſo ſad, and we be left all alone; why do we not ſolace our ſelves in the great compaſſion of our High Prieſt, who hath a feeling of all our miſeries which we endure? Can we expect that ever he ſhould love us more than when we are like

like unto him in ſufferings? We ſhould be ſo far from being ſad at what befalls us, that we ſhould think, if our condition was a little worſe, we ſhould be more dear unto him than now we are, when nothing extraordinary is hapned to us. No man can be alone as long as he lives who hath ſaid I will not leave you comfortleſs like fatherleſs children, I will come to you. Did not he bid his Diſciples to be well content, when he himſelf dyed? Did not he leave his peace with them, and bid them that their hearts ſhould not be troubled? And what is the death of one of our friends, to the departure of the beſt friend to the world that ever was, from his little flock of friends? Did not Chriſt know what he ſaid, when he was going to die? Did he adviſe them not to be troubled, when it was impoſſible that they ſhould be otherwiſe? And if they were not to be troubled then, *I* am ſure we have leſs reaſon to be troubled now; both becauſe we have a leſs loſs to bewail, and we have a ſtronger and more excellent comfort againſt our loſs. Our friends are as much below him, as his ſtate in the grave was beneath that to which he is now advanced in the Heavens. Their hearts

hearts were not to be troubled when He that is the Lover of the world was held in the chains of death, becauſe they knew that he would looſe them; Why then ſhould we be diſturbed for the death of one that loves us only, when we know that *Chriſt is riſen, and that he is in the Heavens; Angels, Authorities, and Powers being made ſubject to him?* If an Angel was neceſſary for our comfort, we ſhould not want his Miniſtry. He is ſo full of Love and compaſſion towards us, that if he did not think he had left Cordials enough to ſupport us, he would come himſelf to chear us, and raiſe our friend, as he did *Lazarus*, from the dead. But now we may well live in hope, *and he hath given us ſtrong conſolation and good hope through grace.* Let us have patience but a little, and we ſhall not be capable of mourning any more; All tears ſhall be wiped off from our eyes, ſighing and ſorrow ſhall fly away.

This is the more deeply to be conſidered, and here our thoughts ought to ſtay the longer; becauſe this alone without the reſt, if it be rightly weighed, is ſufficient for our Conſolation. I do not deſire you ſhould truſt me, if I do not

produce the moſt authentick witneſs; the Doctor of the Gentiles, the Founder of Churches, called from heaven to his Apoſtleſhip, who though he was well read in humane learning, yet omitting all other things, which might and are wont to be ſaid, He ſtrikes down immoderate grief for the loſs of our Friends, with this ſingle thunderbolt. *I would not have you to be ignorant, Brethren, concerning them which are aſleep, that ye ſorrow not, even as others, which have no hope For if we believe that Jeſus died, and roſe again, even ſo them alſo that ſleep in Jeſus, will God bring with him.* 1 *Theſſ.* 4. 13, 14. Or as a Great man tranſlates the laſt words, *even ſo thoſe who ſleep and are commended to him by Jeſus, will God bring thither, where they ſhall be with Jeſus.*

It will not be tedious, I believe, if I preſent you with a large Paraphraſe, which that excellent perſon, upon ſuch an occaſion as this I am treating of, hath left in a Letter of his, upon theſe words. *Grotius* I mean, who from hence derives the beſt comforts, which he ſent to *Mounſ. du Maurier*, the *French* Ambaſſador then at the *Hague*, for

Epiſt. 26. *ad Gallos.*

for the loſs of his very Dear Conſort. Letters, ſaies he, are wont to expreſs that briefly, which familiar diſcourſe explains more liberally. Therefore if St. *Paul*, after he wrote this Epiſtle, viſited again (as is believed) theſe *Macedonian* Diſciples, it is poſſible he might utter this moſt wholeſome Oracle in words more at length, and proſecute it more largely after this manner.

My Friends, whom nature begot at firſt, and whom the preaching of the Goſpel hath begot again, to the very ſame lot and portion with our ſelves. You know that it is our duty throughly to bring out whatſoever remains in yo: of the firſt of theſe. Now your Countenance, your very habit and behaviour plainly tell me that you are afflicted in your minds, both long and grievouſly, if any of your dear relations be ſnatched from you. Your Anceſtors you ſaw uſed to be thus miſerably troubled, and you ſee thoſe among whom you live ſtill indulge the like grief. Great is the power of vice, when the authority of Parents commend it. Great is the contagion of diſeaſes, which have rooted themſelves not in ſingle perſons, but in whole Nations. But you ought to re-

member to what Diſcipline you have given your names; when the waſhing of your bodies, figured the purity of your minds. You promiſed then, that you would renounce the world. Peace with God, I told you, was not to be obtained on lower terms. We have opinions, we have Rites alſo, which ſever us from the world, and make another portion of mankind. We do not ſo much as give the ſame Name to things, that others do. Thoſe, who they ſay are Dead, we ſay are gone to ſleep. So He taught us to ſpeak, who was the moſt excellent Maſter, not only of living but of ſpeaking too.

What is the meaning of this New language? The Greek *Poets and Philoſophers called Sleep, the Image of Death. But the reſemblance doth not hold among them, which with us is moſt exact. We underſtand life, by motion and action: Which the body wants when it lies as if it were buried in ſleep. But when the night is gone and the day ſhines, that vigor, which was not loſt but intermitted, returns again. And the mind in the mean ſeaſon, performing thoſe offices which it can do without the body, connects and joins together the ends of both thoſe times, by the perpetuity of its action. Juſt ſo, when*

when the end of this mortal life comes, the body lies ſtupid and idle, whether it ſtill retain the form it had before, or be diſſolved into its elements. But wait till the great Day break, and then that will appear to have only reſted for a time, which ſeemed to have periſhed. And all that while, that part which is not ſeen, kept poſſeſſion of life for the whole Man.

Compare with this Faith, that which the reſt of the wandring world imagines. While they differ in the moſt and greateſt things, they all, in a manner, agree in this; that they deſpair of ſeeing the Body return to life, and therefore give away immortality from Man. For man is an animated Body; not a mind without a Body, no more than a Body without a Mind. Many of them think that the Mind it ſelf, when it leaves the Body, is either reduced to Nothing, or at leaſt doth not retain the ſtate of its proper ſubſtance. And ſo, with them, the whole man is deſtroyed, without hope of Reſtitution: As appears from thoſe very conſolations which they are wont to give to thoſe that mourn. For they ſay, it is true, the dead are ſenſible of no pleaſure; but then they feel no pain.

And though this be bad enough, yet the opinions of thoſe who make the Mind to ſurvive the Body, are ſtill worſe. For the infernal regions that is, the common place, as they will have it, of minds that leave the body) they paint as if they were ſome deſolate Wilderneſs , as dark as pitch, and in ſhort, with ſo diſmal a face, that there is no body, but would willingly eſcape them with another death. And which is worſt of all, thoſe to whom they remit all other puniſhments, they deſcribe as perpetually poſſeſſed with an endleſs but vain deſire of returning hither to live again. And if there be any of them (which are but few) that have any better gheſſes, they are doubtful and wavering, more like to men that wiſh than thoſe that affirm.

But as for you, Brethren, you have learnt this among the very firſt Elements (in the A B C *as we ſpeak) of your Religion, that Souls departed remain in life, and that the Body ſhall return to it. The top of our Wiſhes, is the Principal thing in the form of our Initiation. When you were askt whether you believed the Reſurrection of the Body and eternal life; you all anſwered, in the preſence of God and his People, that you believed it. I argue*

argue with you from this form; to which it is not ſufficient to give a ſlight aſſent. This perſwaſion ought to root it ſelf in your minds; that it may bring forth ripe, fair, and durable fruit. To which an attentive conſideration of the Arguments which moved you to ſubſcribe this belief will contribute very much. We did not intice you with the ornaments of ſpeech, nor did we caſt a miſt before ruder minds by a heap or long train of conſequences. But we brought the buſineſs to that which is common to men and women, learned and ignorant, young and old, and is thought by all to be moſt certain, I mean the judgement of Senſe. One of the greateſt inquirers into Nature among the Greeks, *aſſignes this cauſe why many things are unknown and cannot be found out; becauſe we cannot ſee them with our eyes, nor feel them with our hands, which is the moſt ſure way for faith to enter into our Mind. But God hath no longer left men this excuſe for unbelief; having ſet before our eyes and thruſt into our hands, an undoubted example and pledge of the thing for which we hope.*

Jeſus Chriſt, the Author of our faith, was nailed to a croſs, in the ſight of the

City of Jeruſalem, *and there remained till he was dead. The Senate beheld this Spectacle, and ſo did the band of* Roman *Souldiers, together with a vaſt multitude of Strangers. Who knew likewiſe that he was buried and lay in his grave two nights and the day between; as was evident from the teſtimony of their Seal, and of the watch which they ſet to guard his Tomb. In this we and our Enemies are agreed: there is no difference, thus far, between us. And yet this very Jeſus thus dead and buried, was ſeen alive again after that time, by certain women of our company; and by his Familiars alſo, both ſeverally and all the eleven together; who did not ſee him only once neither; and there were thoſe who felt his hands and his ſides. And that there might not want any thing to the full aſſurance of faith, he both ſhewed himſelf and ſpake alſo to five hundred Witneſſes together; the greateſt part of which are alive and ſtill teſtifie this. And, as for my ſelf, I ſaw him ſhining in a Divine Majeſty; nor was I converted by any body, but himſelf; who made me change my ſide, and come over and ſwear allegiance to him, againſt whom I had expreſſed the moſt poiſonous hatred.*

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Is there any one that doubts after all this? There is no equal judge ſure that dares reject ſo many witneſſes, of unblamable life, who get nothing by telling a lie. We are ſo far from making any gain of this teſtimony, that it coſts us the loſs of all thoſe things, for which men are tempted to lie. For this cauſe we incur the hatreds even of our neareſt kindred, we are diſpoiled of our goods, baniſhed our Country, and are in hazard of our life every day. No man will be at this charge to receive another.

But if our teſtimony be received, it is apparent, from the moſt evident example, that God can reſtore a dead body to life again. And that this ſhall really be the happineſs of all thoſe that follow the Inſtitutes of Chriſt, is apparent from the ſame Argument; if we do but believe, what many thouſands heard, that Chriſt hath promiſed it. For the reſurrection of our body, Chriſt hath given his teſtimony; and to Chriſt, his own reſurrection teſtifies. For the equity of God would not ſuffer ſuch an honour to be done to any, but him that told the truth; eſpecially, when he himſelf, before the event, had given this as a ſign and a proof that he ſpake nothing but the truth.

Believe us therefore that Chriſt is made alive again; and believe Chriſt alſo, that they who expire in his Religion ſhall again be made alive likewiſe, unto an immortal bleſſedneſs and a bleſſed immortality. He himſelf will preſent us to his Father, who once obtained of him this privilege, that he ſhall aſk nothing in vain. He ſhall introduce us, partakers of his honour, into thoſe places of undiſturbed peace; where no diſeaſes can approach the body, nor vices find a paſſage to the Soul; where there will be a life without fear of death, and joy without mixture of grief. Thoſe pious Chriſtian Souls who are gone away from us, have already a taſt of this Feaſt; in the ſweeteſt tranquillity expecting the accompliſhment of their felicity, in conjunction with their bodies. He that heartily believes theſe things will be ſo far from grieving over-much, that he will not be able to refrain from rejoycing with thoſe, whom he hath ſent before, to the place where all wiſh to be. For to him who rightly wiſhes things, they are not dead, but never will have ceaſed to die.

The place of St. Paul *hath drawn me further than I intended, while I endeavoured to examine every word of it, and*

the

the force of those words. For I am certain there can be no better remedy found for grief, than this, which that great Physician of souls, among the immense treasures of wholesome Wisdom, brought down from heaven to us. And yet how many things have I omitted, which might be drawn from the same fountain? But these may suffice if we drink them very greedily; so that they run into the very bowels and every corner of our Souls. That will be a great deal better employment, to imbibe these heavenly truths into our hearts, than to let them steep in tears, and still be finding out new causes why we should lament. Why cannot we as well be numbering up the causes of our comfort, and place this in the head of them (which our Lord hath expressed in few words, John 14. 19.) because I live, ye shall live also? In this we shall rest satisfied, if we do not abandon ourselves to such an immoderate passion, as will not let us understand the divinest reason.

SECT.

SECT. IX.

The Concluſion. Which contains an advice to thoſe that are in love with ſorrow. And an advice for the reaping profit by this Book. And a brief recapitulation of the chief matters in it.

Let no man therefore be in Love with tears.

REmember then I beſeech you, whoſoever you are that caſt your eyes on theſe lines, what I ſaid at the beginning, Take heed you do not indulge your ſelves in your tears. *Eſt enim & dolendi quædam ambitio*, for there is a certain ambition even in mourning, and men think that they ſhall be the better thought of for their grief. But aſſure your ſelves, that if we ſtudy to exceed one another in grief, it is but juſt with God that we ſhould never want miſery enough, ſeeing we are ſo ambitious of it. If we will mourn immoderately, when he would have us to be patient; we ſhall not keep our ſelves patient, when perhaps there is little or no cauſe to mourn. When the air is diſpoſed to rain, it is a long time before we can recover fair weather; and every little cloud

cloud will fall a Weeping, which at another time would have been dry and barren. And juſt ſo it is with thoſe that ſtrive to gather as many clouds as they can to overcaſt them, and make them ſad. It is ſo long before they can diſperſe them all, that every little thing renews their grief; as if a chearful day ſhould never ſhine upon them more.

It was a very handſome device that one of the Ancient Philoſophers uſed to comfort *Arſinoe*, when he obſerved her to Weep immoderately for her Sons death. Let me intreat you, ſaid he, to lend me your patience till I tell you this ſtory: On a time *Jupiter* conferred honour upon all the leſſer Gods or divine Powers, and there was none of them wanting but only Sorrow. When all the reſt were gone away rejoycing, ſhe came and begged ſome honour alſo with many tears and intreaties. *Jupiter* having conferred all honours that were worth any thing upon the other Heavenly Powers, He granted to her all that which men beſtow upon their dead friends (*viz.* grief and tears) as beſt befitting her quality. Now all theſe little Deities (ſaid this wiſe man) do love thoſe moſt that love and honour them,

and

and so doth Sorrow [illegible] They bestow most of their [illegible] their Votaries, and those that [illegible] constant services; and they [illegible] not for those that observe none of their ceremonies. If you therefore bestow no honour upon Sorrow, then she will not love you, nor come to you: But if you studiously seek how to please her, and honour her by tears and lamentations, and all such sad things that are the offices wherein she delights; she will be in Love with you, and you shall never want her company, nor be without occasions of doing continual honour to her. She will be continually supplying thee with tears to pour upon her Altar, and filling thee with sighs, which are the incense which she loves thou shouldst evaporate toward Heaven. By this Art the wise man staid her tears; for she knew that he meant, that if we give way to grief, we shall never want it: and much more if we seek for arguments to aggravate it, it will stick so fast unto us, that it will never forsake us. Though love and respect to our friends, and the natural affection which distinguisheth us from beasts, do allow and require moderate sorrow and [illegible] of our spirit; yet an intem-

intemperate grief and afflicting of our ſouls is *unreaſonable*; for it doth *them* no good: and it is *unnatural*; for it doth both our body and mind abundance of harm: and let me add likewiſe, that it is *unchriſtian*, and argues that we have little hope in God either for our ſelves or others. God hath done us the honour to make us Prieſts unto himſelf; and you know it was the Law for the Prieſts, that none of them ſhould mourn for a dead friend, unleſs he was of their neareſt kindred; And therefore let us take heed how we make our ſelves unclean for the dead, by Weeping ſo, that we ſhould unfit our ſelves for any Chriſtian ſervice, which God hath appointed us for our conſtant imployment. Can you mourn and praiſe God too? Can you pour out your ſouls to God, while you pour out theſe tears of grief? Can you pray in faith for other things, and not be able to believe that you can live without a friend? Can you read ſtrictly, when your eyes are ſore with the ſharpneſs of your ſorrow? Can you meditate of heavenly things, while your thoughts are filled with the images of ſuch doleful objects? If not; know that you defile your

your Prieſthood, and that you muſt inſtantly cleanſe your ſelves, that you may be fit continually to offer up ſpiritual ſacrifices unto God.

He muſt write theſe things in his heart, who would find the comfort of them.

And for a concluſion of this diſcourſe, remember what I ſaid in the former Treatiſe, That you muſt lay theſe foundations, and grounds of comfort within your ſelves, or elſe you will alwaies be troubled. It is ſomething within us that muſt ſatisfie our minds, and not the enjoyment of any outward good; and therefore we muſt work theſe principles into our hearts, for even *They* if they be without us, will not profit. We either think it is the thing we want which will cure us, when as it is without us; or elſe that we have reaſons enough to comfort us, whenas alas! we want them alſo, becauſe we let them lie without us, and have them not in our minds. We have more waies than one to abuſe and deceive our ſelves. At firſt we think that if we had what our hearts deſire at this preſent, we ſhould never be diſquieted: And when by reaſon and experience we find it otherwiſe, then we make a great many good principles upon which to reſt our ſouls, but they are at a great diſtance alſo from our hearts;

hearts; and when we ſhould uſe them, they are none of our own no more than any thing in this world.

Let theſe two things then ſettle themſelves in our minds, which will lead us into the right way of fortifying our ſouls both againſt this and all other trouble. Firſt, Never *think that the things which thou wanteſt will cure thee*; for they will rather make the wound wider, and inlarge thy wants. The more we have, the more we deſire ſtill to have; and the way to think we have enough, is not to deſire to have too much. It is very well obſerved by *Plutarch*, that it ſeems to us as if our clothes did give us heat, whenas they are cold of themſelves, and in a great heat we ſhift our clothes to make us cool. Juſt ſo do men think, that the things without them will afford them content; and that if they had a ſumptuous houſe, and had riches at command, and were encompaſſed with ſervants, and had their friends to bear them company, they ſhould live moſt ſweetly and deliciouſly; whenas experience teaches us, that we are ſtill deſirous of ſome change in one thing or other about us. It is the heat of our own bodies that keeps

Περὶ ἀρετῆς.

keeps us warm, which our clothes do only contain and keep in, that it may not fly abroad, and diſperſe in the air: and ſo is it the liv linesſ and ſtrength of our own ſpirit that muſt make us live merrily, and which gives all the pleaſure and grace to theſe outward things which miniſter to our comfort. They can only help to maintain and increaſe our delights; but our delight muſt ariſe from a more certain cauſe within our ſelves. Add one heap of riches to another, build great houſes, invite to thy ſelf friends and lovers; unleſs thou doſt free thy ſelf from thy own deſires, unleſs thou doſt put an end to thy fears and cares, and ſuch like things, thou doſt but like him that adminiſters Wine to a man in a Feavour, or Honey to a Cholerick perſon, or meat to him that is troubled with the Colick; which do not ſtrengthen but deſtroy them. The leſs we have, the better it is, unleſs we deſire but a little. And therefore it is of abſolute neceſſity, that we form to our ſelves ſuch ſtrong principles as will moderate our deſires, and make them reaſonable.

But then let me tell you in the ſecond place, *That a good Book, and a Treatiſe of the Principles of Contentment may*

may be without us as well as any thing elſe. We think that we have good reaſons of being quiet which will comfort us upon all occaſions. But where are they? In our Book? That is no more ours, than our mony that bought it, unleſs the Book be in our heart. We muſt labour to write theſe truths on our ſouls, and turn them into the reaſon of our minds. *Things of faith we muſt make as if they were things of reaſon: and things of reaſon we muſt make as ſenſible as if they beat continually upon our eyes and ears.* Let us colour and dye our ſouls with theſe notions, or elſe they will do us but little good. If this Book lie by us, and not in us, it will be little better than waſt Paper. Ἀλλὸ γάρ ἐστιν ὡς εἰς ταμεῖον, *&c.* ſaith *Epictetus.* For it is one thing to have Bread and Wine in a Cup-board; and another thing to have them in our body. When they are eaten and drunk, they turn into fleſh and blood, and make us luſty and ſtrong: but when they lie by us, we think indeed we have them, but they afford us no nouriſhment or refreſhment at all. Even ſo it is in theſe things, If we inwardly digeſt them, and turn them (as it were) into the ſubſtance of our ſouls, they will make

Arrian. l. 2. cap. 9.

make us of a lively complexion; but elſe we may be pale with fear, and pine away with grief; and it is not their fault, but our own. And as he that doth not eat when he ſhould, may have no ſtomach when he is weak, but preſently vomit up his food again: So he that minds not theſe things till he be ſick of his troubles, and in great need of comfort, will find his ſoul (it is moſt likely) very impatient of the remedy; and it will be a trouble to him but to read that which will quiet him.

Thus I obſerve it was with a very great man, a perſon endowed with an extraordinary meaſure of wiſdom: who rejected himſelf in a time of ſorrow, all thoſe counſels that he had skilfully adminiſtred to others. *Julius Scaliger* I mean, who writing to a friend of his to comfort her in her Mourning*, beſeeches her to remember, how far it is from common Prudence, *Not to lay down that grief for our own ſake, which we have taken up for the ſake of another: and that it is not the part of a ſound judgement to accuſe the fates as if they had done us wrong, and to take a ſevere puniſhment for it upon our ſelves. Conſider alſo, where*

Epiſt. 67. ad *Marg. Vitelliam.*

is

is that perſon we Weep for? If in Heaven, what need is there of our howlings? If in miſery, why do we add loſs to loſs, evil to evil, and becauſe he is miſerable againſt our will, make our ſelves freely and willingly miſerable? But this above all things I would have you keep in mind, that you have nothing, which you have not received, and therefore you owe thanks, even now, for what you had, to him from whom you received it: and ought not to reproach him for calling home his own. For all the benefits beſtow'd on Mortals are like all things here, frail, withering, and cannot laſt for ever: nay unſteady, inconſtant and never equal. If therefore we enjoy any of them, we muſt place it among our felicities that we were owners of it: And when by the ſevere Laws of the Univerſe it is ſnatcht from us, we muſt refreſh our ſelves with the remembrance of it, as if it were preſent, and not vex and torment our ſelves, becauſe of its abſence. Many things like to theſe, and perhaps better, he ſaith, he could ſuggeſt if he thought it needful. And yet this very Counſellor, I obſerve, when his turn came to weep,

was

was ſtrangely overcome with ſorrow, for the death of a little ſon of his; but a child of great hopes. He cries out lamentably, and bewails himſelf without meaſure, ſaying, *In illo vivebam, in illo interii* *, *I lived in him, and in him I died.* "I know he is happy, "and therefore I do not bewail him in "my ſelf, but my ſelf in him: by whoſe "fall I am faln alſo. I ſay I bewail my "ſelf, who die a new kind of way, and "am killed by anothers death. And then reckoning up the arguments whereby his friends ſtudied to comfort him (the very ſame wherewith he thought he could comfort others) he deſpiſes them all, as not worth a ſtraw; telling them, that they expreſſed indeed a great deal of humanity to him, but not much wiſdom. For his loſs was ſo incomparable, that there was no hope he ſhould ever ceaſe to lament it. In this I believe he found himſelf happily miſtaken: For time which ends all things, will end our grief, though we ſtrive never ſo obſtinately to hinder it. His proceeding is ſlow (as one ſpeaks) but the effect is infallible. But we may learn by ſuch examples as this the neceſſity of concocting our own thoughts; and ſetling

* *Oratio in luctu Audecti filii.*

ſetling our ſelves upon our own rules and preſcriptions. Otherwiſe we ſhall be in danger (as he pathetically expreſſes his miſery) to celebrate the obſequies of our friends in a ſadder manner than the Heathen did. For they ſacrificed to their Ghoſts only with the blood of Beaſts; but we ſhall offer up to their memory, all our counſels, and be at the charge of loſing our very Reaſon.

A recapitulation of the chief things that have been ſaid.

Meditate therefore ſeriouſly of what hath been ſaid. Think that you are not loſers by your friends gains, and that there is no reaſon to be ſorrowful when they are filled with joy. We love our ſelves indeed better than we do them, and are troubled at our own loſs, not at theirs; but then if the loſs be our own, we can tell better how to repair it. This is our comfort; that it is in our own hands to eaſe our ſelves, if we be the cauſe of our own trouble. Conſider often that it is as natural to die as it is to be born. That God gives us every thing upon this condition, that we ſhould be content to give it up again when he pleaſes to call for it. That God is a loving Father, and doth every thing for the beſt. That he would have us

love

love *him* more, when he leaves us nothing elſe to love. That nothing can be diſmally ſad, which by his grace and our care may be turned into joy. That we ought to turn our ſorrow into care, leſt there be ſomething worſe to ſorrow for; even the ſin of our immoderate ſorrow. That we ought to live ſo, that we may comfort our ſelves with hope we ſhall ſee our friends again that die in the Lord. That ſeeing we muſt die too, and others muſt weep for us; by our life we muſt leave them ſomething to comfort them, in hope that we are better, than if we were with them. We muſt often conſider how much of our grief depends on meer fancy, and not on things. We were perhaps at a great diſtance from our friends while they lived, and did but ſeldom ſee them. The caſe is not much altered now that they are dead. If we have ſuſtained a loſs, we do but double it by loſing our own quiet and comfort alſo. And yet there is more cauſe of thankfulneſs than of repining; both that we had them ſo long, and alſo that God hath taken away only them. Our grief at laſt muſt ceaſe; and that which will end it then, may end it now. Or if it muſt end

end it ſelf by its own wearineſs, it is a ſhame that Religious reaſon cannot do more than meer length of time can do. It is but as we our ſelves would have it, who would have been loth to have died firſt. Or elſe it is as they would have it, who would have been loth to have outlived us, and been ſo ſad as we make it neceſſary to be. They are not quite gone away, but only gone before. And by ſorrow we may tread too faſt upon their heels. Let us henceforth place our chiefeſt comfort in God; for if one be taken away, then ſo may another. There will be every day new matter of trouble; and unleſs we be better provided againſt it, we ſhall be every day miſerable. This world is the place of ſorrow; and therefore ſeeing there are things enough to trouble us, let it not be our work to create trouble to our ſelves. Trouble is a thing that will come without our call; but true joy will not ſpring up without our ſelves. If any ſorrow ſhould oppreſs us, it muſt be for our ſins. And when we mourn for them, let us be ſorrowful we were no more thankful for ſuch enjoyments as we have now loſt. Let theſe tears alſo teach us to take off our affections from worldly things; all

the pleasure of whose possession is scarce big enough to compensate the trouble of parting with them. And above all, remember that *Jesus* dyed and entred into the Grave, as well as we; and that by his Resurrection he hath opened the gate to immortal life; and is in glory at Gods right hand; and expects your coming thither where he is, out of this calamitous place; and that, in the mean time, you should not disparage your hope in him, by impatience under the loss of any other thing. And then your wisdom to distinguish the value of this world from the next, and your Religious fear to offend your merciful Father, and lose his blessing, by repining at what he doth: will undoubtedly preserve you, from all inordinate and undutiful sorrow, be the cause of it never so great.

Especially if you consider (as the great person I mentioned before discourses) *that God takes care of all things; though not of all alike, because they are not all alike.* The degrees of Providence, are according to the degrees of things. He governs the affairs of beasts more loosely, those of men more strictly. "And among mankind he "vouchsafes to take a special care of "Kings and Princes; as terrestrial Stars,

Grotius Epist. XXVI. *ad Gall.*

"from

"from whom the tempeſt of war or the "ſerenity of peace flows down upon the "people. But that ſupreme goodneſs "holds nothing ſo dear, as thoſe that "are in earneſt good Chriſtians. He "will have Kingdoms themſelves ſerve "their uſes. He ordains nothing in "which he hath not a particular reſpect "to them. So that thoſe things are for "them which ſeem againſt them. That "is an immoveable Decree, *that all "things ſhall turn to the good of thoſe "who truly love God.* Nor let it ſeem "ſtrange if he do not treat them deli-"cately, but keep them under Diſcipline. "Even this is part of his Fatherly care. "For he either purges them by ſharp "Medicines, which prick the bowels, if "in the crowd they have catcht ſome "infection; or, he antidotes them by "ſome wholſome but bitter preſervative, "before a diſeaſe ſeiſe on them; or the "Souldier of God muſt be proved, "that he, that others may ſee how he "hath profited. Vertue is tried by dif-"ficulties; God alwaies exacts ſuch "pains from the pious: And the "greater from Chriſtians, who from "the very banner of the Croſs ought "to underſtand their obligations. Their

"Captains ſtrugling through all man-
"ner of troubles, dedicated this way to
"heaven. Why ſhould not we coura-
"giouſly ingage in the ſame warfare;
"being ſo ſure of a noble reward if we
"overcome, and ſo ſure to overcome
"if we do but fight? For he that is our
"rewarder, is our helper. He holds
"forth a crown to us, and he furniſhes
"us with weapons. He expoſes none
"to the conflict, but whom he knows
"able to endure it, or whom he will
"make able. He can no more deny
"the help of his heavenly inſpirations,
"to thoſe that heartily ask them, than a
"kind and rich father can deny bread to
"to his hungry child. How many Phi-
"loſophers, how many of the lower ſort
"in former times, ſubdued grief with
"leſs help? And ſhall we who nei-
"ther want the uſe of reaſon, nor the
"example of former times, and beſides
"are ſure of that peculiar mighty ſuc-
"cour from above, turn our backs to
"any though great calamity?

We ſhall never ſure be guilty of ſuch baſe cowardiſe; eſpecially if in this (when grief for the loſs of our Friends aſſaults us) we can add to all other comforts, this good hope; that the

"Soul

"Soul of him or her who upon ſo many "accounts was moſt dear to us, hath be- "gun to reap the ſweeteſt fruits of its "vertue, and to taſte the promiſed re- "ward of ſincere piety. The laſt pe- "riod of ſo many ages, which ſhall re- "ſtore the whole of us to our ſelves, "that immenſe heap of good things "(far beyond all we can think, all we "can wiſh) doth not now appear to "ſuch a ſoul as it doth to us, a great "way off, but near at hand, and juſt "before its eyes. That which it hath "now is ſo great, that it wants nothing; "and yet that is much greater which it "ſees it ſhall have. And do not ſay, "but it might have come later thither. *That perſon receives more, who in time receives more: it is a great happineſs to be happy quickly.*

F I N I S.

A Brief

EXHORTATION TO

Thoſe who are Shut up from our Society, and deprived at preſent of Publique Inſtruction.

Which may be uſeful to others alſo who have any feeling of Gods Judgements.

By *Symon Patrick* Rector of St. *Paul Covent Garden.*

LONDON,

Printed by *R. W.* for *Francis Tyton* at the three Daggers in *Fleet-ſtreet* near the Inner Temple Gate, 1676.

An Advertiſement.

IT is thought fit to annex to this Treatiſe two little Papers, Printed in the time of the late Plague: The latter of them being a Conſolatory Diſcourſe that hath great affinity with the argument of this Book; and the former, becauſe of its relation to the other, being not handſomely ſeparable from it. Toward the Concluſion alſo of the latter there is ſomething added for the fuller explication of the 91. Pſalm: *which could be but briefly touched, when it was crowded among ſo many other things into one ſheet of Paper.*

Beloved,

IT is ſo natural to every one when he is in diſtreſs, to think of thoſe ſins which he preſently concludes have brought him into it, that I am willing to preſume there is none of you, but hath reflected on himſelf before this time, and askt his ſoul, *What have I done?* Affliction is the ſeaſon for conſideration. It is the mother of many wiſe thoughts, and much knowledge, eſpecially of mens ſelves; to whom are they too great ſtrangers till that day comes. In a time then of ſuch great Calamity as this, when the Hand of God preſſes you ſo ſore; to ſuppoſe you to be without all ſerious reflections on your waies, would be to imagine you as hard as the Stones. We cannot believe you are ſo inſenſible. Now that Death preſents it ſelf ſo near,

and

and looks you in the very face, it is not poſſible but that you begin to conſider how you have lived, and what preparation you have made for another ſtate: Now ſure you ask your ſelves theſe queſtions with ſome paſſion, *What have we done?* and *What ſhall we do to be ſaved?* Nay my Charity carries me ſo far as to think, that in ſuch ſtraits as theſe to which you are reduced, you have done a great deal more; and proceeded to make many reſolutions of amendment. You have vowed to God (I perſwade my ſelf) that if he will ſpare your lives, you will forſake thoſe ſins which have made you ſo miſerable; and live hereafter in a ſtricter obſervance of his holy commands. You are willing to receive your lives from his hands on theſe conditions. You ask them on no other terms, but that they may be better imployed for him. And deſire him (I preſume) to deal with you, as you ſeriouſly mean to become new men.

Theſe things therefore paſſing for granted; I will not fill up this little Paper with earneſt Exhortations to repentance, for which the Rod of God calls,

calls ſo loudly; but rather direct you to make it ſuch a repentance as ſhall never be repented of. And awaken your ſelves I beſeech you to conſider what I ſay. Sit down and pauſe a while as you go along, to urge every thing upon your heart. And what is ſaid here in brief, make long diſcourſes of to your ſelves; labouring at this preſent to ſupply the Preachers place.

I. And *firſt*, Since you are now looking into your ſelves, I beſeech you ſearch to the very bottom of your hearts. Though it be a great way thither, yet God hath now given you time and leiſure enough to deſcend into it. As near as you can therefore unravel all your life, that you may ſee what the whole courſe of it hath been. Reflect, I mean, not only on ſome ſins that are nearer at hand, but look on thoſe that are further off, and lie more out of your view. Lay your ſelves naked and examine your ſelves all over, both without and within, that you may find out every thing which is offenſive to God. Elſe I muſt tell you, this affliction will only make hypocrites, inſtead of producing good Chriſtians. The fruit of it will be only a partial.

a partial reformation, which in effect is none at all. Shall I aſſiſt you a little in this great affair?

Know then that the ſins which you are in ſearch of, are commonly (for more eaſie underſtanding ſake) comprehended under theſe three heads. 1. Such as are directly againſt God. 2. Such as are an injury alſo to your neighbour. And 3. Such as are againſt your ſelves. Some of which likewiſe conſiſt in doing what you ought not to have done: and others in not doing thoſe things which you ought to have done.

And therefore in your enquiry after the offences againſt the Majeſty of God, you muſt conſider ſuch things as theſe, Have you not been wont to blaſpheme the Name of God and his Son? Is it not your cuſtom to ſwear and curſe; to deride Religion? and to make a ſcoff of Holy things? Or at leaſt have you not been very negligent in your thoughts of God? Have you uſed your ſelf to call to mind, who made you? Have you ſpent any time in pondering his great love in ſending his Son to you? Have you not reſiſted many motions of the Holy Ghoſt? Have you not omitted to worſhip God as you ought, by daily

prayer,

prayer, and giving him thanks? Have you conſtantly attended his publique ſervice? Have you not ſtaid at home, when you ought to have been in the Houſe of God? Behold then (before you go any further) your ſin in your puniſhment. You may not go thither if you would, whither when you might have gone you would not. O conſider, how many happy opportunities have you let paſs unregarded? How many bleſſings have you received and never minded from whence they came? How long have you lived, and yet been as without God in the world? Carrying no fear of a ſupream Power in your mind, no love to the Father of your being; no grateful ſenſe of the benefits which he doth you every moment. For theſe things you ought to be aſhamed and confounded. It ought to make you bluſh to lift up your eyes to heaven, when you reflect on theſe neglects. For there is nothing ſo unnatural as this, to forget him that made you, that ſuſtains you, that provides you with a world of of good things continually, both for ſoul and body.

And now when you turn your thoughts

thoughts from hence (as ſoon as ſorrow and grief will let you) to look upon the offences which may be committed againſt your neighbour; you will find them to be ſo many, that it will coſt you ſome time to do no more than know them. For as many perſons as you are acquainted withal, or ſtand in relation unto, ſo many ſins may ariſe by your injuries or neglects of them. Some of theſe perſons (for example ſake) are your *Equals*. Conſider therefore; have you been alwaies juſt in word and deed to them? Have you defrauded no man? Have you never ſlandered nor backbited your neighbours? Have you not been a makebate among them and diſturbed their peace? Was it not your wont to paſs the time in jeering of them, or paſſing raſh cenſures and judgements upon them? Is there no malice nor hatred in your hearts to any of them? Have you pardoned them when they wronged you? Do you not bear an old grudge to ſome or other? Are you not forgetful of benefits, and revengeful of injuries? Have you ſuccoured, as you were able, thoſe that were in need? Have you not been without compaſſion to the poor, and

and unmindful of thoſe that were ſick? All theſe things muſt be examined: and many more will preſent themſelves to your thoughts, if you do ſeriouſly imploy them to find out thoſe faults that are to be amended.

And again you will ſee (if you look about you) that there are other perſons who ſtand *Above* you, requiring other regards than your *Equals* do. And here it is much to be conſidered, whether you have dutifully carryed your ſelves to your natural Parents. Whether you have honoured the King, with your ſpiritual Governours and Paſtors, as you ought. And whether your Maſters and all your betters have had their due reſpect. Have you not been irreverent in your behaviour or ſpeeches to ſome of theſe? Have you not diſobeyed their juſt commands and contemned their orders? Have you not cauſleſly quarrelled with their injunctions, and found fault with their government? Nay hath it not been your manner to revile them and ſpeak evil of them? Are you not ready to believe all the evil that is ſpoken by others; and to ſit in judgement upon your Governours? Do you not ſlight and undervalue their Authority? Have

have you not mean thoughts of them, never conſidering that they are ſet by God over you? I doubt theſe are ſins that have ſpread themſelves far more than the Plague. And therefore narrowly examine your ſelves about them, that none of them may eſcape your notice.

And then caſt your eyes on other perſons that are *Below* you, who may charge you it is poſſible with many ſins more. Conſider, what care have you taken of your children, your ſervants, and all others who are committed to your charge, that they may want nothing that is needful either for their ſouls or bodies? Have you made a Conſcience to inſtruct them in their duty, or to ſend them to be inſtructed? I cannot inſtance in all particulars, unleſs I ſhould write a Book; and therefore I deſire thoſe who are Parents only to enquire about this one thing which is of great moment. Have you put your children in mind often of the vow they made in Baptiſm? Do you remember them of their promiſe to forſake the Devil and all his works, and to keep Gods holy Will and Commandments? Do you tell them that God hath taken them to be his children,

children, and that they may not therefore do as they liſt, but as he would have them? Do you teach them the Catechiſm which is appointed for their inſtruction; and take care they come to him that hath the cure of ſouls among you when it is required, there reverently to receive his admonitions? I fear theſe things are too much neglected, if not deſpiſed, or elſe we ſhould ſee Chriſtian people in better condition. If any of you therefore intend now to make one good Chriſtian, let him call himſelf to an account in this particular.

You ſee (my Brethren) already, that it is a very ſerious buſineſs to amend, ſeeing there are ſo many things to be ſet in order. And yet you have not heard all that you have to do if you deſign a reformation. For you are to conſider how you have reſpected your ſelves, to whom there is a great reverence due, and whom many things do very much misbecome. As for example, is it fit for a rational creature to mind nothing elſe but getting of wealth which he muſt ſo ſhortly leave? Hath he nothing elſe to care for but what he ſhall eat, and what he ſhall drink, and where-

wherewithal he ſhall be cloathed? Is it ſeemly for him to wallow in drink, to burn with luſt and filthy deſires? How doth he look when he is full of wrath and tranſported by his choler? Is he not quite transformed? Doth he not ſeem to be beſide himſelf? Examine your ſelves then in theſe things; in matters of temperance, of chaſtity, of meekneſs, of patience, of heavenly mindedneſs, and ſuch like. And think you are not your ſelves, till you be reclaimed from the ſottiſh vice of drinking and tipling; from beaſtly uncleanneſs; from fury and rage, which are no leſs brutiſh; nay from earthly mindedneſs and the love of money, which is a very groſs ſtupidity.

But I ſee it will not conſiſt with the brevity I deſign to ſay any more on this head, but the reſt muſt be left to your own conſcience. Only let me briefly note *Two* benefits which you will receive by an impartial ſober weighing of what hath been ſaid. *Firſt*, You will ſee that it is a work of time and pains to amend ſo many things as you may find amiſs; and therefore will require not only your preſent, but your future endea-

deavours. Eſpecially if you conſider, that in all the caſes I have mentioned, there are theſe things likewiſe to be examined and pondered. The frequency of thoſe ſins; the delight you took in them; the expence of time and money they put you too; the degree of boldneſs and ſhameleſneſs; the ſcandal they brought along with them; the diſhonour they did to Religion, to holy daies, and holy things; the many reproofs and checks they were againſt; with all the vows and reſolutions which you broke that you might commit them. If theſe things, I ſay, be weighed, you will not eaſily believe your ſelves, if you ſhould fancy that the buſineſs is already done, which I ſuppoſe was but begun together with this affliction that is upon you. And now I mention your affliction, it gives a fit occaſion for the *Second* note which I would have you make; *viz.* That your puniſhment is a great deal leſs than you deſerve. That you have not received ſo many ſtripes, as you have committed offences. Here being ſuch a vaſt number of ſins which you may find your ſelves guilty of, it will make you cry out (if you be touched with any pious ſenſe) *It is of the Lords*

mercies

mercies that we are not consumed. Why doth a living man complain, a man for the punishment of his sin? There is no reason that we should repine under his afflicting hand, but rather bless his goodness that we are not in a far more lamentable condition.

II. And that you may not be more miserable, nor after severer stroaks here fall into everlasting condemnation, I beseech you as you love your souls, stir them up by the grace of God, to a through and speedy reformation in every particular wherein you must charge your selves to have done amiss. You see your work; do not go about it with a dull and an heavy heart; but with earnestness, with zeal and fervour of spirit, as those who are infinitely concerned in it. The danger you are in sure will awaken you. The judgements of God which hang over your heads, will chase away all sloth and laziness. And especially the sad sense of your former neglects will make you give all diligence that this business may not miscarry in your hands. Which that it may not,

III.

III. I beſeech you in the next place that your purpoſes of reformation (which I hope you are now forming) may proceed upon a right ground, and flow from a ſound and laſting principle of obedience: *viz.* not meerly from the fear and dread of Gods preſent judgements, but from a true fear of himſelf, and a reverend regard to his ſovereign authority. Not meerly that you may now eſcape out of his hands and ſave your lives; but that you may be really his friends and live to him. If your reſolutions take their beginning from the heavy ſtroke which is upon you, yet they muſt take their growth and confirmation from the conſideration of the cauſe of it, which is nothing elſe but your ſins againſt God. Theſe you muſt hate more than the Plague it ſelf. You muſt purpoſe to amend out of an abhorrence you have to all diſobedience againſt his Majeſty, out of a love you bear to his bleſſed nature and holy will; out of a ſenſe he is our Lord and Governour; that all his Laws are juſt and good; that he is your chief good and laſt end, in agreement with whom only you can be happy. For if it be nothing elſe but the preſent calamities which awake you;

when

when they are gone you will fall asleep and be secure in your sins again. But the fear and the Love of God will alwaies inspire you to do well, and they will never let you return to folly any more. Those will also make you entire in your obedience. They are an universal cause of all vertue. They will not suffer you to be partial in your duty, but throughly instruct you to every good work. And here I beseech you again to have a respect to all Gods Commandments, for it can never be too often remembred. Place not your amendment only in increasing your devotion, but in bettering your manners. *This is the damning hypocrisie of this Age, that it slights all good Morality, and spends its zeal only in matters of Worship and Devotion.*

IV. And now I have but one request more to make to you, which you will easily grant, if the foregoing be entertained. It is this: If God be pleased to restore you to your liberty again (which we continually pray for) be sure to make good the Vows which now are upon you. Let it be seen that indeed the love of God and Religion is in

in your hearts, and that your purpoſes are not the fruit of a preſent paſſion. Cannot you remember that you have made many promiſes to God before now, which were never performed? Hath not a ſickneſs, or a Sermon begot ſome reſolutions which all vaniſhed away? O ſearch I beſeech you (if you love your eternal life) after the cauſe of this falſeneſs; for it will betray your purpoſes again. Was it not becauſe you did not throughly hate the ſin which you promiſed to leave? Was it not becauſe a right ſenſe of God and goodneſs had not ſetled it ſelf in your minds? Did not your diſaffection to ſin ariſe only becauſe the temptation was gone? Was not your appetite then ſurfeited and ſick, which in time recovered it ſelf? Then juſt ſo it will be hereafter when you go abroad gain. You will renew your friendſhip with your evil courſes, unleſs you have ſome good principles in you ſtronger than all your ſinful appetites, and than all the ſollicitations of the world.

If you mean therefore to be as good as your word, you ſee it is of abſolute neceſſity to ſettle ſome firm unalterable principle of new obedience in your ſoul.

The former advice must be diligently heeded, unless you intend to lose all your labour: and so must these also that follow.

1. The better to assure your future obedience, I wish you to make some experiment upon your selves, while you remain within doors. There are some things that can be done at this very time: Let us see you perform them, if you would have us believe that you mean to amend. Cannot you now be patient and not think hardly of God or men? Cannot you bless God for this affliction, and pray that it may do you good? Cannot you spend your time very much in meditation, in prayer, and in examining your selves? Cannot you seriously desire the prayers of good people for you? Cannot you reform that vain and evil communication which we hear many of you entertain at your Windows with idle and loose people, that are not at all affected with the judgements of God upon the Land? If you will not do these, never believe any of the promises you make of amendment in all the rest.

2. And then I intreat you to resolve by the grace of God to continue these holy

holy exerciſes of prayer, meditation and examining your ſelves when you come abroad again: in order to make you perform the other parts of your duty. They are not all Religion (as men fooliſhly think) but they are the helps and means to bring us to the practice of all that God commands. Therefore be ſure you ſpend ſome part of every day in calling to mind your purpoſes, and the grounds or reaſons on which they were made. Put your ſelves in mind of God, of your dependance on him, and of the love and duty you owe him. Earneſtly beſeech him for Jeſus his ſake to aſſiſt you with the grace of his holy ſpirit that you may keep your word. And take an account of your performance as often as you can. And let me take the liberty to tell you, it is eaſie here to read your ſin in your preſent chaſtiſement. You have not loved to be retired, and ſo God ſhuts you up whether you will or no. Shut up your ſelf therefore hereafter in ſecret: get aſide from all company; and be alone with your ſelves and God if you mean to be ſaved. You have complained it's like in times paſt, that you had no time to ſpare from your neceſſary oc-

caſions. Behold! now God hath taken away this objection from this buſie City. Now they have leiſure enough who would find none before. Now he hath left them nothing elſe to do but to conſider their waies. Their Trades ſtood lately in their way to Heaven: they could not paſs thither through their Shops. And ſo now he hath ſhut up their ſhop doors and removed their trade from them. He hath made room now for Religion, which could find no place a little while ago. He would let that into their houſes and hearts which was barr'd out by innumerable imployments. He ſeems to bid them now be wiſe Merchants for better things, and to follow a traffique with Heaven, which they would have no commerce withal before. This if our people will not ſee, they muſt die (I think) of incurable blindneſs. And let all thoſe whoſe eyes are opened, have a care to amend this great, this firſt fault, which makes ſo many others.

3. To which let this requeſt be alſo added, that you would all remember to confirm your reſolutions by frequent and reverend receiving of the Sacrament of the Lords Supper. A duty too much

much neglected, though it be instituted on purpose for a remembrance of Christs love in giving his life for us; than which there is nothing more powerful to move our hearts to all love and obedience. This every little business in the world can put by. For this men can find no time; and so their resolutions are starved and die for want of so good nourishment as this holy feast would afford them. If then you would have them maintained in life, do not deny your souls the benefit of this divine food, but take all opportunities to refresh and strengthen them therewith.

4. It would be of great use also if you would often seriously reflect upon the indulgence of God in sparing your lives, when so many thousands were every week cut off. Cast your eyes back upon this mournful time, and think why was not my grave digged among the rest. You cannot imagine the mercy of God hath so mean an end as to continue you here only to eat and drink, to get wealth and enjoy the rest of the pleasures of the flesh. The world is in no such need of you, that you should stay only to take up a room in it. It would still be full enough if you were

gone. Your living when others are dead is of no conſequence, unleſs it be to prepare for a better life. Uſe it therefore for that end, and think that you are delivered to glorifie your Creator by new obedience.

5. I ſhould have deſired you withal often to think of death; and not to look upon it as a great way off, becauſe you have eſcaped this ſtroke: It may lie in ambuſh for you in another place, and therefore you are to expect that every where, which waits for you no body knows where.

6. And laſtly, I ſhould have commended to your moſt ſerious meditation the promiſes of the life to come; beſeeching you not to loſe ſo great a good for want of perſevering a few daies longer in that good mind, wherein you now find your ſelves by the grace of God.

But then I ſhould leave no room for a few words to all truly pious Souls who may lie under this calamity as well as others. To you at laſt, O dear Friends, this ſhort Diſcourſe addreſſes it ſelf. And though I know you will not think your ſelves unconcerned in all that hath been ſaid, but

but find ſomething either to be amended or compleated in you; yet the promiſes of eternal life (juſt now mentioned) ſeem above all other things to offer themſelves as moſt proper for your thoughts at this ſeaſon. The hope of this will be your greateſt comfort in this affliction. This will ſupport you and make you to rejoyce in the midſt of tribulation. What though you have the common portion of others in this preſent time, ſince you have a great deal better prepared for you hereafter? Nay what though you be now excluded from external communion with the people of God? the time is coming when you ſhall enter into a moſt happy fellowſhip, from which there will be no ſeparation. Do not therefore faint under this affliction, nor be weary when you are corrected. Humbly ſubmit your ſelf to your heavenly Father. Reſign your ſelf into the hands of his wiſe Love, that he may diſpoſe of you as he pleaſes. Believe firmly that he is good even when he ſmites. And think that he who will give you eternal life, would not deny you a leſs thing if he ſaw it beſt. Remember the patience of *Job*; or rather ſet be-

fore your eyes the example of our bleſſed Saviour, who was *made perfect by ſufferings*. Think that he pitties you; and that withal he looks upon you to ſee how you will now behave your ſelf. Let him behold a Soul meek, contented, couragious, rejoycing alwaies; for there is not a more lovely ſpectacle that he can be preſented withall. And let him ſee your belief of his Goſpel ſo ſtrong and lively, that you do not tremble to paſs through that gate, which he hath entred before you. Follow him chearfully to the grave it ſelf. Remember that he hath overcome Death, that King of terrors: That he hath deſpoiled it of all its power, and made it innocent to his followers. Let it not affright you therefore, but look upon it as a neceſſary paſſage to a better life. Welcome it as a friend, and do not take it any longer for an enemy. Receive it with ſuch a countenance, as if you believed it to be a meſſenger ſent to fetch you home to your Fathers houſe. In theſe good thoughts I leave you; and heartily commit you to the love and care of our deareſt Lord. Beſeeching you, now that our publique Inſtruc-

tions

ctions cannot reach you, this private Meſſage may be imbraced with as much affection as it is ſent to you. And beſeeching him alſo that you may be as ſtrongly moved to a ſpeedy conſideration of theſe things, as I was to the writing of them, for the uſe of thoſe Souls that are committed to my Charge. *Amen.*

Auguſt 19. 1665.

FINIS.

A

CONSOLATORY Diſcourſe,

Perſwading

To a Chearful Truſt in God in theſe Times of Trouble and Danger.

By *Symon Patrick* Rector of St. *Paul Covent Garden.*

LONDON,

Printed by *R. W.* for *Francis Tyton* at the three Daggers in *Fleet-ſtreet*: near the Inner Temple Gate, 1676.

THE face of things is now ſo calamitous, and there is ſo much ſadneſs diſcovers it ſelf in the looks of all thoſe who are ſerious and affected with our preſent miſeries, that it ſeems as great a deed of charity to ſend ſome comfort to them, as to call the careleſs world to Repentance. There hath not a week of late paſſ'd, but we are told in the Bills of Mortality, that ſome are dead of *Grief*. The weight of many mens ſorrows is ſo great, that it ſinks them into their [illegible]. And they that are not yet ſo heavily oppreſſed, yet groan under their burdens, and we hear every day of ſome or other that are ready to faint by reaſon of the anguiſh of their ſpirits. We have ſome hopes indeed that the num-

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ber is not very great who are ſo ſorely diſtreſſed; but yet there is a General damp I obſerve upon the better ſort of ſouls; and there are many things concurr to caſt a cloud over their faces. Some are very heavy for the loſs of their friends, and others for the fear of that loſs. It afflicts ſome to ſee ſuch a decay of Trade, and others begin to have apprehenſions of Poverty, and think it is poſſible they may fall into want. We ſee men ſtartled very much to find the burials ſwell'd to ſuch an height the Week that is paſſed; and again it affrights them to think of the ſumm that this Week current may mount them unto. Moſt men are poſſeſſed with a fear of Death, which now ſurrounds them on all ſides; and others that have been free from thoſe terrors, yet are in ſome dread of that kind of Death that domineers among us. Inſomuch that they are very numerous, methinks, whoſe very aſpects beg for ſome conſolation. We can caſt our eyes no where but we behold ſome or other imploring our help; and craving ſomething that may brighten their countenances, by reviving

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and cheering their drooping ſpirits.

That is the errand of this little Paper; which it came into my mind upon theſe conſiderations to ſend after a former Sheet; that all thoſe who truly repent them of their ſins, and apply their thoughts and endeavours to amend their lives, may not make their lives a burden to them by fears, or cares, or grief, or any other of thoſe troubleſome paſſions which we are apt to be haunted withal.

Now though there be many particular ſupports which are eaſie to be produced for mens relief, under every one of thoſe evils which are the cauſe of their complaints; yet this Diſcourſe being confined to ſo ſmall a compaſs as a ſheet, it will be beſt to direct you to one Remedy for all Diſeaſes. Eſpecially conſidering that one Medicine will be better remembred than a great many; that the application and uſe of it alſo will be more eaſie; and that the mind being fixed in one point, it will be the leſs ſubject to diſtraction by a multitude of thoughts. And when I caſt mine eye upon the Holy Books to find that

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which may be moſt proper for every mans caſe; I can ſee nothing ſo much ſpoken of, nothing ſo much magnified and applauded for a preſent Cure of all troubles, as *Truſting in God, Our Fathers truſted in thee* (ſaith the Prophet in that mournful Pſalm 22. 4,5.) *they truſted and thou didſt deliver them. They cried unto thee and were delivered: They truſted in thee and were not confounded.* Here you have the Practice and Experience of Ancient times, which are a direction to us in like caſes. You have here ſo approved a Remedy, and which this Divine Writer thinks ſo ſafe, that he reſolved to take no other courſe in a time of ſuch Contagion as this is. For having obſerved that he who flies to the moſt High as his Sanctuary, *abides under the ſhadow of the Almighty*, he determines to ſeek for no other comfort or ſecurity, but thus concludes with himſelf; *I will ſay of the Lord, He is my refuge, and my fortreſs; my God, in him I will truſt*, Pſalm 91. 1, 2.

Let us ſee then of what this famous and ſo much tryed Remedy may conſiſt.

Let

Let us ſearch of what an Antidote ſo powerful is compounded. If it be ſuch an Univerſal Medicine, it concerns us very much to be well acquainted with it; that we may not miſtake in the making of it, either by leaving out or putting in of any thing which may ſpoil its efficacy. And to ſay the truth, it is a very plain and ſimple thing which will not torture your wits to comprehend. This is the beginning of your comfort, that there is nothing in it but what is vulgarly known, if it were but as well followed and put in uſe. It is only to behave our ſelves towards God as we do to one of our Good Neighbours, of whoſe skill and fidelity we have aſſurance; and the buſineſs is done.

I. *Firſt*, then if an honeſt man give us his word for the performance of any thing we deſire of him; on this we relie as our ſecurity, demanding no other, from whence we are ſaid to truſt that perſon. Which directs us if we will place our confidence in God, to be throughly perſwaded of the truth of all that he hath promiſed, reſting aſſu-

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red that it ſhall certainly be fulfilled. Is there nothing that God hath given us his Word for? Doth he not ſtand at all ingaged to us? Can we find nothing upon record that he hath ſaid for our comfort and ſupport in this World of ſorrows? Turn over the leaves of that Book which is deſervedly called the Book of God, and you will ſee that he hath tyed himſelf unto us for the performance of ſeveral things that highly import us, not only by his Word but by his Oath. He hath teſtified his ſingular care of the happineſs of the World. He hath ſhewn the great deſire he hath that his creatures ſhould live in good comfort, and not be miſerable, in that he hath not only ſaid but ſworn that he will do them good. He hath aſſured us in a more ſolemn manner than could be deſired, that he will provide for us; that he will give us a competency of theſe worldly goods; that he will never leave us nor forſake us; that he will be our ſupport and comforter in all afflictions; that he will ſtrengthen us on a bed of languiſhing, and make all our beds in our ſickneſs; that he will lay no more upon us

than

than we ſhall be able to bear; and that all things ſhall work together for good to thoſe that love him. Of which promiſes you muſt no more doubt than if it were in your own power to beſtow theſe bleſſings on your ſelves. And is all this nothing think you to chear a mans heart? Is there no vertue in theſe words (if ſtedfaſtly believed) to raiſe up your ſinking ſpirits? Will it give you no joy to think that you are ſo ſure to be under the care of God? You would have had him promiſed you perhaps that you ſhall never be ſick: or that you ſhall not be ſick of any Contagious diſeaſe; or that you ſhall have long life; or come to great Riches and Honours, without which you cannot be content. Poor Fools! He hath promiſed you far nobler enjoyments, and would not have you ſet your hearts on things of ſo low concernment. Beſides thoſe that I have mentioned, there are *Three* moſt remarkable things which he hath paſſed his Word and Faith for, which if you believe, I ſhall ſoon give you ſatisfaction in the leſſer matters of which you are ſo deſirous. *Firſt*, He hath

hath promiſed forgiveneſs of ſins if you heartily amend. An ineſtimable favour; and which imports us more than to be well, to be rich, or to enjoy all the pleaſures on earth. For they are in truth the pleaſures, whenſoever a man thinks of Damnation at the laſt. *Secondly*, He hath promiſed the gift of the Holy Ghoſt to help and ſuſtain us, to comfort and cheer us, to guide and conduct us in our way to the *Third* thing that he hath aſſured us of; And that is Eternal Life to reward our Piety, our fidelity, our Patience and Adherence to him. This St. *John* hath ſet a mark upon as the moſt illuſtrious of all other, ſaying, *This is the promiſe that he hath promiſed us even Eternal Life*, 1 *Epiſtle* 2. 25. As if he would have us fix our eyes on this above all other things; and have us to think that if God hath not ſaid ſo much concerning temporal enjoyments as we deſire, the reaſon is, becauſe his Word is a thing which it is fit his Majeſty ſhould paſs in matters of more moment, and of which there might be greater doubt. And truly theſe things which I have named are ſuch that if we can believe them,

them upon his Word, we may well truſt him for all the reſt without his Word. For who can think that he who will give us Heaven, will deny us any thing that is fit for us upon the earth? Or who can be ſuch an Idiot as to imagine that he who is ſo liberal as to beſtow Eternal Life, will be ſparing of a long life to us here if he judge it moſt convenient? And that will bring me to the *Second* thing, which is,

II. To direct you to place a confidence in God that he will give you whatſoever is beſt for you, though it be not promiſed. It is a great imperfection and robs men of much comfort, not to be able to relie on God unleſs they have his *Word* for every thing. Is not the *Nature* of God think you as great a ſecurity to us as that can be? Truly they that underſtand things, judge it to be rather greater; becauſe it is that which gives credit to his Word. Why do you believe, I beſeech you, what God ſaith? Is it not becauſe you know his Truth and Goodneſs to be ſo unſpotted that he cannot

not poſſibly deceive you? Let us then be of good cheer. From hence we may derive our comfort as well as from any thing elſe. Nay this is the very Original and Fountain of all our Conſolation and ſupport, that God is of ſuch a Nature that he delights in the welfare and contentment of his Creatures. From this we may fetch as much joy as we pleaſe. We need not doubt to conclude from hence that we ſhall have all that is good for us though there were not one word ſaid of it. And he is neither good nor wiſe that will deſire more, and not reſt himſelf contented in this perſwaſion. Let us have recourſe if you pleaſe to our dealings one with another; for by them I told you we ſhould beſt underſtand what it is to truſt in God. Do we never repoſe a confidence in an excellent perſon unleſs he gives us his Word or his Bond? Are there not ſome men of whom we have ſuch an high opinion that we readily depoſite our money, our Jewels, our Deeds or any thing elſe in their hands, and never ſo much as ask them to give us their promiſe that they will ſafely keep them for us? Why do we think it ſtrange then to depend

depend on God in this manner? Why do we not think that we have aſſurance enough from the abſolute perfection of Gods Nature that it ſhall go well with us? What is the matter that we cannot be ſatisfied without he paſs his Word; and that we are not confident in himſelf that we ſhall want no good thing? In my poor Judgement this is rather to Truſt in God than the Other. I mean he is more properly ſaid to Truſt in God who perſwades himſelf that he is ſo good as to give him all things needful, though not particularly promiſed; than he that relies only on his Word. For this latter is rather to be called *Faith* than *Truſt*. Between which two there ſeems to be this difference, that *Faith* hath reſpect only to the Word of God; to what he ſaith and expreſſes, but *Truſt* goes further and hath reſpect alſo to God himſelf. It looks not only at what he is ingaged to do; but at what he is inclined to do for us. Conclude therefore with the *Pſalmiſt* and pronounce it in a joyful and triumphant manner (84. 11, 12.) *The Lord God is a Sun and a ſhield: the Lord will give grace and glory; and*

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no good thing will he withhold from them that walk uprightly. O Lord God of Hosts, blessed is the man that trusteth in thee. He doth not envy any of his blessings to us. He is as free of his favours as the Sun is of his beams. He is no more backward and unwilling to do us any good, than that great Lamp of Heaven (which is as it were his visible Image) is to impart its light and heat to the World. And therefore he is in a blessed Condition that trusts in God. He hath united himself by that means to the very fountain and source of all good things; and so cannot fail to enjoy in every condition that which is most profitable for him. Be it health, be it riches, be it long life; which we think is best for us; if God think so too, we may resolve his bounty will not let us want it, but certainly bestow it upon us. I shall stay till anon to ask you if you can find no comfort in this perswasion; and now proceed to tell you in the *Third place*, that in order to your full content,

III. You

III. You muſt in this confidence commit your ſelves to his good providence, that he may diſpoſe of you as he pleaſes. If you verily believe that God will have a care of you, then you cannot chuſe but yield up your ſelf and all you have to his wiſe goodneſs, deſiring that every thing may be as he, not as you will. For doth not he that truſts in another, whether in his Word, or his Vertue, leave any thing with him and depoſite it in his hands? Doth he not reſt aſſured that it will be ſafe; that he will diſpoſe of it as ſhall be moſt fitting; or that he will improve it for his benefit? Do we not ſee that he ceaſes to trouble himſelf any further, when he hath once ſecured his goods in this mans keeping? That he caſts away all care; that he is not poſſeſſed with fears; but ſaith as we muſt do of God, *I know whom I have truſted?* You do vainly then pretend to truſt in the Father of Mercies, and as vainly hope for any contentment, if you do not thus reſign up your ſelves and all your concern-

ments unto him, being fully satisfied that he will do what is most conducing to your good. This is the confidence that he expects we will repose in him if we take him for our friend. And whatsoever men of fancy may perswade themselves, this is a nobler degree of trust in God than to have the particular confidence (which they so eagerly aspire unto) that he will do this or that. This in truth puts the most honour upon him, when we relinquish our own particular desires and referr all to his Will. This is the most certain mark of our believing him to be what he is, when we dare thus leave our selves intirely to him, that he may do as he pleases with us. The times are now very sickly; we are all in great danger; and know not to what remedies we should flie. Death hath fetcht away so many round about us, that we may fear he will come for us next. If we will now act the part of good Christians, or if we will have any constant comfort, we must all say as *David* doth, *What time I am afraid, I will trust in thee.* Let us now referr

referr all to God, who knows beſt what uſe he hath for his Creatures; and where it is moſt fit to beſtow them, either in this world or in the other. Let us be confident he will diſpoſe us there where it is moſt neceſſary and beſt for us to be. And in this confidence we ſhall find abundant ſatisfaction, both in this and all other things that trouble us. It will keep us in perfect peace, thus to ſtay our minds on him. Nay, I think fit to add, that if there be any way to have that which we are naturally inclined to wiſh (be it health, or plenty or any thing elſe) this is it. For doth not a perſon that is perfectly and without any conditions intruſted by us, think himſelf more ingaged and concerned to diſpoſe of what we leave with him not only to our advantage, but as near as may be to our hearts deſire? Do not think then that God is ſo unkind, that he loves to croſs us in that which we are inclined to ask, after we have ſubmitted it wholly to him. Believe that he will deal very tenderly with thoſe who have ſuch an high eſteem

of him, that they ask nothing but that he will do as ſeems good in his eyes. He hath a greater care of theſe mens good than any others. He is more ingaged to them (if we may ſpeak in our common phraſe) and they ſhall ſee he will deal very well with them. He is much pleaſed that they leave all to his wiſdome, and therefore will not fail to let them fare the better for not interpoſing their own particular deſires. But if we will be taking upon us to preſcribe to him what courſe he ſhall take; if we behave our ſelves as if we ſhould be undone unleſs things go in that one way which we determine, and therefore are alwaies ſollicitouſly intreating him for this and that which we fancy nearly concerns our worldly eſtate; then we diſoblige him very much. It is a ſign we would take things out of his management if we could; and be glad to have the ordering of affairs in our own power. It ſhews that we are loth to truſt him, and that we ſuſpect his wiſedom and goodneſs, or at leaſt that we have no ſuch feeling of them, but that we had rather

rather relie upon our own skill and love to our ſelves. Now how can this chuſe but render our condition as unſecure as it will make it uncomfortable? We can never have any ſetled peace unleſs we quietly commit our ſelves to God; nor can we hope for any ſafety at all, which is furtheſt off from thoſe who ſo little eſteem his will that they prefer their own before it. Away therefore with all your cares (if you would be happy) and caſt them upon him, for he careth for you, 1 *Pet.* 5. 7. Throw them intirely upon him, for it is his buſineſs to govern the world and not yours. Let him ſee you reſt your ſelves with as compſed a ſpirit on his Providence, as if it were in your own hands to do what you liſt. This is the only way to pleaſe him, and you will never ſure be pleaſed your ſelves unleſs you think that he is ſo too.

IV. And now having thus caſt your care upon him, it muſt be your care to *walk uprightly* before him; for from ſuch perſons (you heard) he will

withhold no good thing It is no part of your work indeed to buſie your thoughts about future events; but there is ſomething elſe that lies upon you, which is to do what God at preſent bids you, that ſo you may be alwaies qualified for his favours. This is not only a neceſſary concomitant of our truſting in God, but a part of it. We muſt *commit our ſouls* (or lives) *to him in well doing, as into the hands of a faithful Creator*, 1 Pet. 4. 19. We muſt *truſt in the Lord and do good; ſo ſhall we dwell in the Land, and verily we ſhall be fed*, Pſalm 37. 3. Great heed muſt be taken that you leave not out this Ingredient (as I may call it) of *doing good*, when you are forming your truſt in God; for the Remedy will be quite ſpoiled if this be wanting. For have you not ſeen that to truſt in God is to take his Word, to believe that he ſaith true whatſoever it be that he ſpeaks? Now how ſolemnly hath he told you that his face is againſt them that do evil, to cut off the remembrance of them from the earth? That the way of the ungodly ſhall be turned

ed upſide down? That the wicked ſhall fall into miſchief? And therefore muſt you not be perſwaded that there is no way to be happy in this World or in the other, but by following of his counſels and obeying his commands? If you truſt God, you muſt neceſſarily govern your ſelves by this belief. If you give any credit to him, you muſt obſerve thoſe rules whereby he would have you to live. And you muſt reſolve that he hath no confidence in God, who hopes for his bleſſing in thoſe waies which he hath ſaid ſhall not proſper. No, he confides in his own bold fancy and preſumptuous thoughts. He contradicts God, and gives him the lie. He ſaith in effect that he will not truſt his Word, which hath expreſly told us, that *he who walks uprightly ſhall be ſaved; but he that is perverſe in his waies ſhall fall at once*, Prov. 28. 18. You muſt live ſoberly, righteouſly and godly in the world, if you will have any comfort. You muſt walk with God, if you will be under his ſhadow. When you run away from him, you flie from your ſhield, and loſe your

confidence of his protection. In evil waies you are insecure, and there the Angel of death is most like to meet you. *But let all those that put their trust in God rejoice, let them ever shout for Joy. For thou Lord wilt bless the righteous, with favour wilt thou compass him as with a shield*, Psalm 5. 11, 12. Where the *Righteous* (you may observe) and they that *put their trust in God* are the very same men, and the only persons that can rejoice and expect that he will defend them from all that will prove hurtful to them.

Thus I have briefly shown you of what this Ancient and Divine Remedy doth consist. All that remains is to reflect and consider if there be not both great cause thus to trust in God; and also such great comfort in so doing, that a man may shout for joy, as you heard the *Psalmist* just now express it.

As for the Cause; there are so many grounds of our confidence as there are Perfections in God. His goodness is so great, that he delights in our hap-

happineſs. His Wiſdom is ſo great, that he cannot miſtake nor make any choice of that for us which is pernicious. His Power is ſo great, that as nothing can come to paſs without his leave, ſo nothing can be hindred which his Wiſdom and Goodneſs will have done. He is Faithful and Juſt alſo, and cannot but make good his Word. And beſides he is ſo Immutable, that he alwaies governs the World by the ſame eternal Rules, and gives us thereby the ſame hopes in him that good men have ever had.

Why do we not rejoice in God then as well as they? What comfort would you have that is not here to be found? Are good hopes in the Immortal, only Wiſe God, nothing worth? Or can they give but a feeble ſupport to thoſe that are owners of them? If they can do any thing, you ſee plainly there is great cauſe for them, and greater than for many other things. They are ſecured ſo many waies, that it is manifeſt God would not have us want the comfort of them. The

Power of God (for example ſake) may make you fear him, and there is great reaſon for it; but it will not produce love to him. On the other ſide, the Goodneſs of God will make you love him, but it doth not ſo eaſily produce fear. Theſe affections grow (as it were) on ſingle roots; and that which bears the one doth not bear the other. But as for Truſt in God, that grows upon them both. The Power of God will make us confide in him as well as his Goodneſs. And beſides the Wiſdom, the Juſtice, the Faithfulneſs, and the Eternity of God, give ſtrength and force unto our confidence. All theſe are apt to beget in us aſſurance of good from him; ſo that if that be of any moment to our ſupport and conſolation, we cannot well be without them.

And verily it is of exceeding great conſequence. The comfort that it gives is infinite and cannot be limited. It extends it ſelf to all things, to every caſe and condition of life. There is no evil which threatens us

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in this world, but it can help and arm us againſt the aſſaults of it. It cuts off all the matter of our trouble. We need not fear any thing. We need not be careful for any thing. We need not torment our ſelves with reſtleſs deſires. And there is no cauſe that we ſhould be wounded with any grief and ſorrow. We have nothing left us to do but only to rejoice alwaies, becauſe we are in his hands who *exerciſeth loving kindneſs, judgement and righteouſneſs in the earth; and proteſts that in theſe things he delights*, Jer. 9. 24. In this we may glory and make our boaſt. This may juſtly fill us with joy and gladneſs, which are the only paſſions that this Truſt leaves in poſſeſſion of the heart. We may *ſay continually, let the Lord be magnified, which hath pleaſure in the proſperity of his ſervants.* There is nothing can fall out in which we may not reſt exceedingly ſatisfied. We may welcome any thing with a pleaſant countenance, becauſe it is the appointment of our loving Father, to whoſe care we have left the ordering of all

that belongs to us. It is impoſſible any thing ſhould come to us, unleſs the goodneſs of God be firſt conſulted. No Plague (for inſtance) can ſmite us, but Almighty Power muſt firſt give way. There cannot the leaſt thing which we call evil ſo much as touch us, but infinite Wiſdom muſt conſent unto it. And who would be troubled if theſe ſhall bid poverty, or ſickneſs, or the loſs of friends, or death it ſelf go to him? Where is his wit that would bid them ſtay away, when God commands them to come? Will any man that is adviſed take it ill, that that is done which the infinite Wiſdom and Goodneſs appoints? Will he deſire any thing ſhould de otherwaies than as that ſhall direct? What contentment could a man take in a place, if it were poſſible to ſtay in it, againſt the Will and pleaſure of Heaven? Or to what purpoſe is it to wiſh to remain any longer here, when the Soveraign of the World would remove us to another and a better Country? No, we ſhould ſay chearfully, The will of the Lord be done. It is the Lord, let him

him do as ſeems good in his ſight. Now Lord, will thy ſervants depart in peace: We will come, now that thou calleſt us. Thou art good and thou doſt good; and therefore we will readily follow thee, though thou leadeſt us to the grave.

I know indeed that there are many who would be glad if I could ſay ſomething elſe unto them: And who would rejoice more, than I doubt they will do in this Diſcourſe, if I could give them ground to believe that they ſhall certainly be preſerved, by confidence in God, from the infection that is abroad. This is the thing which they look for. They are much in love with life, and ſo they would think themſelves happy if they could be aſſured they ſhall not loſe it. They would fain have us to put this confidence into their minds, by putting it into the Nature of Truſt in God. It is worth little they imagine, if this perſwaſion be not intermixed with it. And if the 91. *Pſalm* be not thus expounded, they can take

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but ſmall comfort in the reading of it.

But as I am loth to deceive any body, ſo I would not willingly have men deceive themſelves, by miſunderſtanding that and other places of Holy Writ. I would not have them be more bold than truly confident; the effect of which will be this, that they muſt needs be extreamly troubled and confounded when they find themſelves confuted by Death. Some indeed of theſe Bold Believers may eſcape, and ſo they would without this confidence; but others of them may die, and then conſider what an amazement it will be to meet with a diſappointment. For, I beſeech you, have not all ages taught us that good men die as well as others by peſtilential breaths? Not ſo many indeed as of the reſt, becauſe there are not ſo many of them to die. They are but thinly ſcattered in the World; and therefore at no time can there as many fall of them as of the bad. But yet I ſay, do not ſome of them feel this ſtreak of God? Will we condemn

demn all thoſe for wicked, or ſuch as had no truſt in God, who have periſht in this great Mortality? It is no good ſign that you ſhall be ſafe, if you be ſo uncharitable. For you ought not ſo much as to conclude that they were all defective in this duty, of confiding in the Almighty. And yet there is no avoiding it, but you muſt ſay one of theſe two things; either that there is no ground for this abſolute confidence of being preſerved, or that all thoſe whoſe lives were not preſerved, did not do their duty in relying upon this promiſe of God (as ſome take it to be) for their ſafety. If you will not condemn them, then you muſt condemn theſe arrogant pretences and high confidences, which limit God to mens own deſires.

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thouſand fall about him, and he eſcape; 91.7.

I anſwer; No, They are not a promiſe made to us by God: but rather a kind of promiſe which the *Pſalmiſt* makes to himſelf of ſafety and protection in time to come, grounded upon the experience of what God had done for him already. The experiment which he had newly made of the ſucceſsfulneſs of this courſe (to fly to God by an humble faith and reſignation to him) raiſed him to a hope in his goodneſs for the future; that by the ſame means he ſhould ſtill be preſerved. This will be better underſtood, if the occaſion of the *Pſalm* be marked. Many of the Hebrews indeed think it was penned by *Moſes*, as the foregoing *Pſalm* was upon occaſion of the Plague in the Wilderneſs: But it is more probable that it was writ by *David* in the time of that great Plague, when the Angel of the Lord ſlew 70000. in ſo ſmall a ſpace of time (according to *Joſephus*) as between the morning, and the next Noon. Upon this the good

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King (as you read in the ſtory, 1 *Chron.* 21. 16, 17.) and the Elders of *Iſrael* betook themſelves to God, by prayer, humiliation and repentance. Which had ſuch ſucceſs, that juſt as the Angel was coming to ſmite the Citizens of *Jeruſalem*, the ſtroak was diverted, and the Plague ſtayed. Though a thouſand had faln on one ſide, and ten thouſand on the other, yet that place was taken into the protection of the Almighty: and no execution being done there, it remained an eminent inſtance of the powerfulneſs of this Remedy, and obedient faith in God. Whereupon the *Pſalmiſt* full of joy in ſo happy a ſucceſs, reſolves that he will for ever take this courſe; and proclaims it to all ſucceeding times as the beſt remedy againſt infection, to take Sanctuary in God: nothing doubting of his protection, if there be the ſame reaſon for it, that then there was. He obſerving I ſay that the man who *dwells in the ſecret place of the moſt High*, verſe 1. (*i. e.* who takes Sanctuary in God by repentance, reformation, ardent prayer, and committing himſelf

ſelf to his providence) *abides under his ſhadow*, that is, is remarkably defended by him ; determines thus with himſelf in the *ſecond* verſe ; *I will ſay of the Lord* (i. e. to himſelf he reſolves to ſpeak thus on all occaſions) *He is my refuge and my fortreſs ; my God, in him I will truſt. Surely he ſhall deliver thee* (ſpeaking ſtill to himſelf) *from the ſnare of the fowler, and from the noiſome peſtilence*, i. e. from all unſeen dangers, that are moſt unavoidable. Never doubt of his protection for the time to come, who hath ſo miraculouſly preſerved thee of late. *He will cover thee with his feathers, and under his wings thou ſhalt truſt. Thou ſhalt not be afraid for the terror by night*, &c. *A thouſand ſhall fall at thy ſide*, &c. *But no evil ſhall befall the, neither ſhall any plague come nigh thy dwelling. For he ſhall give his Angels charge over thee, to keep thee in all thy ways:* And ſo forward till you come to the fourteenth verſe, he expreſſes his hope in God. Where, as if he heard the charge that God gave his Angels concerning him, to ſee that no hurt came

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to him, he concludes in a pious rapture (*verſe* 14, 15, 16.) with the words of God to them. *Becauſe he hath ſet his Love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name. He ſhall call upon me, and I will anſwer him: I will be with him in trouble, I will deliver him, and honour him. With long life will I ſatisfie him, and ſhew him my ſalvation.* The reſt of the *Pſalm*, I ſay, till you come to the *three* laſt *verſes*, are not ſpoken directly to others, but only to himſelf. They are not the Words of God to *David*; but *Davids* own words to himſelf, to incourage his heart to confide in God. Which when he hath ended, then at the fourteenth *verſe*, I obſerve, the perſon is changed; and in that heat of divine inſpiration wherein he was, he conceives God himſelf ſpeaking to the Angels and telling them, that he reſolves they ſhall take a particular care of *David*, whom he would preſerve a long time (being of ſo great uſe to his people, and a type alſo of the *Meſſiah*) from all the miſchief that evil men, or evil ſpirits might

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deſign and contrive againſt him. This I make no queſtion is the ſcope of the holy writer. But as for our ſelves, we have no inſpiration; nor are theſe words ſpoken unto us all, to give us ſuch a particular aſſurance that we ſhall be ſecured from contagious diſeaſes, as he was, by a ſingular favour of the Almighty.

Beſides; if we will needs conceive a promiſe here to be made to all good men in thoſe daies, we have no authority to extend it to all ſuch now. For the promiſes of the Goſpel are quite of another nature, than thoſe of the Law of *Moſes*; which you may ſuppoſe if you pleaſe were here renewed to them. That gave them aſſurance of outward bleſſings if they obſerved it; of all which long life was accounted the chief. But the Goſpel gives us aſſurance of ſpiritual bleſſings, and above all of eternal life in the other world. Read the twenty eighth of *Deuteronomy*; and there you ſhall find that God promiſes to bleſs them in their bodies, in their goods both within doors and without; if they kept his pre-

precepts: but on the contrary threatens that if they did not, he would bring all miſeries on them; and particularly make *the Peſtilence cleave to them till he had conſumed them; and ſmite them with a Conſumption, and with a Feavour, and with inflammations, and extream burning, verſe* 21, 22. Now in ſuch a calamitous time the *Pſalmiſt* may be thought to promiſe (that is the moſt you can make of it) that good men ſhall be delivered from thoſe curſes, and have the bleſſings made over to them by the Covenant of *Moſes*. And therefore you may obſerve that he ſpeaks here of deliverance from many other things beſides the Peſtilence, which I never heard, notwithſtanding, any body now promiſe themſelves. So that it makes me wonder how ſome come to be ſo confident of preſervation from the Plague, upon the ſcore of the *Pſalmiſts* words, and not from all the reſt of the calamities he here mentions, *Ex. gr. v.* 5. He ſaith, *thou ſhalt not be afraid for the terror by night* (which may well be expounded of thieves and murderers) *nor for the arrow that flieth by day* (which we may underſtand of

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open Wars and Battels.) *Nor of the Peſtilence which walketh in darkneß, i. e.* of thoſe contagious diſeaſes which come from an unknown cauſe.; *nor for the deſtruction which waſteth at noon day, i.e.* calentures, and feavours, which rage moſt when the weather is hotteſt. And moſt manifeſtly heſpeaks, *ver.* 13. of preſervation from poiſon, and wild Beaſts. Nay, before that he ſaith in general words, *ver.* 10. *No evil ſhall befall thee,* &c. Now doth any good man promiſe himſelf that he ſhall never fall into the hand of robbers; that he ſhall not ſuffer in time of War; or ſhall not die of a feavour; or have any corporal hurt at all come to him? What is the cauſe then that many have ſingled out this of the Peſtilence, which they promiſe themſelves freedom from by a particular faith in God; and take no notice at all of the reſt? By the ſame reaſon that they can be confident in this, they may be confident of never being ill at all. They ought to conſider all theſe things as more proper to the times of the Law, when God was in a more earthly covenant with them; and not promiſe themſelves any of them ſo certainly,

tainly, now that we are in a covenant founded upon better promiſes, which teaches us to commit our ſelves and all our concerns to him; and to referr our ſelves to his wiſdom, that he may chuſe what he ſees beſt for us. This is the higheſt pitch of Chriſtian confidence: which frames not to it ſelf particular aſſurances of being delivered from this and that evil; but reſts contented with the preſent, and waits quietly for the future, as that which is ordered by an unerring underſtanding.

All that we can attain to beyond this, is only ſome hopes that on ſome great occaſion and for ſome ſpecial reaſon, God may grant us the like preſervation with ſome in former daies, from the Peſtilence and ſuch like evils. Some hopes I ſay; not ariſing from any particular promiſe, yet from the Nature of God, and the experience of ancient times in the like caſes. I will inſtance in two. Firſt, in caſe of a remarkable repentance and reformation of life, there is ſome ground to hope for a ſpecial protection in infectious times. When the Angel, as you heard,

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forbare to do execution upon *Jeruſalem*, it was upon a deep humiliation of *David* and the Elders or Nobles, who clad in Sackcloth and falling on their faces became earneſt ſupplicants to God to ſpare that place. This is ſome incouragement to all men now *who love life and would ſee many daies*, to give ſome ſingular teſtimony of their repentance, and ſincere reſolution to uſe their life for better purpoſes than they have done: It is probable it might turn to the preſervation of their families, as formerly of that City. Nay, if we ſaw ſome eminent proof of the unfeigned reformation of the great ones of the Land, God we might hope would remove his preſent judgement from us. If all Our Elders, *i. e.* Nobles, would joyn with our Soveraign to do ſome notable thing in the eyes of God and all the world, for the amending themſelves and the whole Kingdom, there is reaſon to expect ſome notable effect.

And again, if a man be a remarkable perſon, of great uſe and benefit to the world, and that is like to do God notable ſervice; there is ſome ground to hope

hope for his preparation. *David* was ſpared upon this account. He was an excellent Governour; and a perſon that had a great zeal for the honour of God; and was to be a type alſo of Chriſt. And for this very reaſon that he might more exactly ſhaddow him; we may think the Holy Angels were commanded to miniſter for him; and ſee that no evil Angels hurt him. And God reſolved to beſtow a longer life on him, that he might the better typify the everlaſting Kingdom of our Lord and Saviour. And thus it was with the Holy Apoſtles and their ſucceſſors; in whom ſome paſſages of this *Pſalm* were literally fulfilled, as others were in our Lord Chriſt. For it is ſaid, *ver.* 13. *Thou ſhalt tread upon the Lion, and Adder: the young Lion and the Dragon ſhalt thou trample under feet.* And juſt thus our Lord ſpeaks to them when he bad them go and preach and convert the world, *They ſhall take up Serpents, and if they drink any deadly thing it ſhall not hurt them, Mar.* 16.18. He having occaſion to uſe their ſervice, they were defended and ſecured by him from innumerable miſchiefs; till he ſaw that by

their deaths they would glorifie him more than by their lives. The way then to have more than ordinary hopes of ſecurity, is to become more than ordinary men. And the beſt way even for thoſe men to preſerve themſelves, is by ſuch a ſtrong truſt in God as I have deſcribed.

For I muſt add now, in the concluſion, that there is a natural efficacy in it to ſecure us; and that if we maintain it in its full force and vigour, it is ſuch a medicine as ſeldom fails thoſe that rely upon it for their protection. It is apparent from what Phyſitians write concerning Preſervatives againſt this Peſtilential diſeaſe, that they can preſcribe nothing like to Truſt in God, which contains in it the Vertue of them all. Firſt they tell us that whatſoever expels all fear, and makes us bold and confident, is of great efficacy againſt the infection. And *Secondly*, whatſoever makes us quiet and ſtill; that which calms all paſſions, and ſtops the rage and boiling of the blood, hath a ſingular force in it. And *Thirdly*, that it is neceſſary to take cordials and to keep up

up the ſpirits in a joyful pitch: for that which makes the heart merry and chearful is of notable uſe againſt the contagion. Now every one of theſe make it manifeſt, that truſting in God is the beſt Antidote in the world, even upon the account of Nature. Becauſe theſe *Three* are the proper and conſtant effects of it. There is nothing ſo powerful to thruſt out all fear and to baniſh terror and amazement of ſpirit, as to commend our ſelves to God; and to believe that we are in the Almighty hands of our Creator: So that nothing can touch us, but it muſt, as we may ſay, paſs through him before it come at us. And then for quieting and compoſing the ſpirit, there is nothing ſo powerful as this. Whilſt we repoſe our ſelves in the boſome of Almighty providence, we muſt needs be at reſt, and have a great ſtilneſs and tranquillity in our breaſt. This allayes all feveriſh heats, which either by our deſires, or cares, or grief, or any other paſſion, are apt to rage. And laſtly, If this will not beget joy and gladneſs; what is there that can do it? It is able to put us in the very higheſt pitch of joy, into a tri-

umph and exultation of ſpirit, to think that we are Gods care, and live under his ſhaddow; and that he ſtands intruſted with us, who is alwaies faithful to thoſe whom he takes into his charge. He that leaves himſelf wholly with him, is eaſed of all other imployments, and hath this only left to do; to rejoice in his Holy Name, to make his boaſt of God, and to glory in the happineſs to which he is arrived. And from all this we may well conclude that this Antidote will do great wonders by the bleſſing of God, who we ſee ſucceeds other means that are but of an inferiour Nature.

And therefore let us put our ſelves into the hands of God, and be aſſured, that if we be not ſaved from the deſtroying Angel, there was great reaſon that we ſhould die; which it was not fit for any indulgence of Heaven to over-rule. Let us think this comfort enough, that we have committed our ſelves to him, who will do nothing, but what we would do if we ſaw ſo much as he. And indeed I do not ſee what greater comfort an aſſurance of deliverance would give us, than

than we may have in a humble ſubmiſſion of all to Gods Will and Pleaſure. We ſhould have no priviledge above others, but only to know ſomething beforehand which they do not; for as to the thing it ſelf, they may have it (though they do not foreſee it) as well as we. Now what great comfort is there meerly in knowing that we ſhall live ſome years longer in this World? Are ſuch men aſſured alſo that no other evil ſhall befal them? Shall they never loſe their health, nor their friends? Why are they not confident of this too? And that they ſhall die of nothing but old Age; becauſe it is ſaid there; *No evil ſhall befall thee; and with long life will I ſatisfie him, ver.* 10, 16. Or if they had aſſurance of all this, where is the advantage they have of other men who pretend to no ſuch confidence? Is it ſuch an happineſs meerly to live? Is not this a greater, to know that we ſhall have what God ſees good? To be aſſured we ſhall ſtay here as long as he judges it will make for our happineſs? And if this be the comfort, then we are poſſeſſed of it without their particular aſſurances. We know that a Sparrow falls not

to the ground without our Fathers providence. We are certain that if he ſee it beſt we ſhall remain here longer; before we be removed to another place. And indeed that is the thing which men of higher confidences than others ſhould be firſt aſſured of; that ſuch things ſhall make for their greateſt good, or elſe they can with no comfort expect them. About which, ſince I obſerve they are ſo little thoughtful, their confidence methinks is of no value, but only ſpeaks a natural deſire of life to be very prevalent in them. Nay, their ardent deſires of arriving at this particular aſſurance of a longer life, betrays too little faith of better things. If they were perſwaded thoſe things are true which they read of in another world, what need they be ſo ſollicitous, or eſteem it ſuch a favour to have aſſurance of living in this; It argues too much infidelity, that men are ſo infinitely fearful to leave their preſent enjoyments: which makes them bend their thoughts rather to perſwade themſelves they ſhall continue here, than to be prepared for a departure to their heavenly Country. And it is a mark alſo of a very low ſpirit, to take

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more contentment in being assured of a longer life, than in looking upon their lives as in the hands of a good God. For this is to rejoice in what God gives, more than in himself; and to be pleased in one worldly blessing, more than in the vast treasures of his Providence.

In those then let us think our selves to be rich and happy enough. Let us live as if we had great possessions in his love and good will to us. Let us take our selves to be so amply indowed there, that we desire nothing more. And for an Argument that you really think you have enough, let those that are able impart of their worldly goods to them that are in need. This will both be an Argument that you trust in the living God, and not in uncertain riches; and also a great means to secure you in this infectious season. For God hath great use of such men in the world; and they are most likely to be preserved for the good of the Poor who want such Benefactors. And I heartily wish that all they who are now fled, had left a large portion of their charity behind them, for I verily believe it would have been a more effectual

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means to preserve them, than the change of place, or any other that they can use. But they are out of the reach of this Paper; and it will now hold no more but only these words of *David*, *Psalm* 62. 8. *Trust in him at all times ye people; pour out your heart before him. God is a refuge for us.*

September 1. 1665.

FINIS.

Dr. Patrick's Hearts Eaſe.